

6 vol.

SERMONS

ON

Several SUBJECTS:

VIZ.

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| I. Godliness the Design of the Christian Religion. | VIII. On the Thanksgiving for K. William's Deliverance from the Assassination. |
| II. Of Patience and Submission to Authority. | IX. Ministers must exhort People to pray for Kings and Magistrates. |
| III, and IV. Of the Wisdom and Goodness of Providence. | X. The Objections against the Duty of Prayer Answer'd. |
| V. Of Religious Melancholy. | XI. A Sermon before the Queen on Her Inauguration-Day. |
| VI. Of the Necessity of Holiness in Order to Happiness. | XII. Of the Truth and Excellency of the GOSPEL. |
| VII. Of the Immortality of the Soul. | |

By the Right Reverend Father in GOD,
Moore
JOHN, Late Lord Bishop of ELY.

L O N D O N :

Printed for W. TAYLOR, at the *Ship* in *Pater-Noster-Row*; J. HOOKE, at the *Flower-de-Luce*; and T. CALDECOT, at the *Sun* against *St. Dunstan's Church* in *Fleetstreet*. MDCCXV.

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TO THE READER.

THE late Right Reverend Father in God, JOHN Lord Bishop of Ely, was a Person of such Exemplary Piety and Virtue; so deservedly famed through all Parts of the Learned World, for his Extensive Knowledge, and Accurate Judgment; so steadily in his Adherence to the real Interest of his Country, through all Changes of Times; and Eminent in his Zeal for promoting, upon all Occasions, the true Spirit

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of the Protestant-Religion: So Judicious, Laborious, and Constant a Preacher, both before, and after his Advancement to the Episcopal Dignity; and particularly so Exact and Skilful a Determiner of Practical Cases and Questions in Divinity: that the World had reason to expect from him many Excellent and Useful Works; had not his continued Application to the Duties of his Episcopal Function; his perpetual Readiness to Collect with much Time and Care, out of his Immense Library, Materials for Learned Men who were Writing upon all Sorts of useful Subjects; and his unwearied Pains in relieving both the Temporal and Spiritual Wants of the Poor, who perpetually applied to him from all Parts; left him little, very little Time, for his own Private Studies.

The Sermons now Printed together in One Volume, (which he was preparing to Augment with some new Discourses a little before his Death, but had not Time

to

To the R E A D E R. ii;

to finish them,) were Publish'd by the Author singly upon particular Occasions ; containing in them, throughout, a most excellent Spirit of Piety, and the Truest and most Clear Notions concerning the Great Ends and Design of the Gospel. They were All received in the World with great Approbation ; and Some of them very quickly passed through many Editions : Particularly That concerning Religious Melancholy, which is known to have afforded much Comfort and Relief to many weak Minds, at the same time that it is highly Satisfactory to the most Learned and Judicious. That the Reprinting these Discourses may promote those Good Ends, which were intended by the Author, at his first Preaching and Publishing Them, is the Hearty Prayer of

Your Affectionate

Brother in Christ,

SAM. CLARKE.

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SER-



SERMON I.

Preach'd before the

Lord-Mayor, &c.

May the 28th, 1682.



SERMON

Lord-Mayor, &c.

May the 28th 1652.



To the Right Honourable

Sir **JOHN MOORE,**
Lord-Mayor;

AND THE

Court of **ALDERMEN** of the
City of *London.*

My LORD,

THE Meekness, Peace, and Charity, of
which our Saviour was so Zealous a
Preacher, and so great an Example,
seem to be in a manner lost in the Heats,
Bitterness, and Noise, with which Men manage
their Disputes about his Holy Religion; as if the
Character of a true Christian was to be taken ra-
ther from the Contentiousness of his Spirit, and
his Skill in Controversy, than the Purity of his Mind
and Conversation. When yet nothing can bring a
greater Disparagement upon Christianity, and prove
more fatal to the Professors of it, than to make it
the Occasion of those Evils and Mischiefs among
Men, and of that disturbance in the World, which

DEDICATION.

God purposely intended it should allay and extinguish.

It was my Design in this Discourse, which in Obedience to your Commands I now make Publick, to take Men off from their furious Debates about Points, very often, not material to be decided ; and earnestly to press them unto the Exercise of those Primitive Vertues, upon which our Religion has always laid so much stress, and which our Lord hath so plainly declared to be the indispensable Conditions of our Salvation ; by shewing that all necessary Christian Doctrines have a Natural Tendency to that Godliness, which is now too generally neglected. And I am the more bold to prefix your Lordship's Name to it, because you are known to be so fair a Pattern of that Practical Religion I recommend, both in your Private Life as a Christian, and in your Publick Capacity as a Magistrate,

I am, My Lord,

Your Lordship's most humble

and obedient Servant

JOHN MOORE.



S E R M O N I.

I T I M. vi. 3.

*And to the Doctrine which is according
to Godliness.*



WHEN we consider there never was any Religion in the World, which did so earnestly recommend, and so strictly enjoyn Godliness, as the Christian Religion has done, and yet that so little of it do's appear in the Lives of Christians, we must conclude, that there are either great Defects in the Religion, or Faults in the Professors of it : We must either say there is not a Sufficiency in the Means Christianity do's prescribe and afford, towards the attainment of true Piety and Virtue ; or else that the Blame is to be laid upon them, who having

undertaken the Christian Profession, do neglect, or despise the Means and Instruments provided by their Religion to make them Holy here, and Happy for ever.

And it will not be hard to determine on which side the Fault lies ; for God and Religion have not been wanting to Men ; but Men have been wanting to themselves. There being nothing required in our Religion as our Duty, and a necessary Condition of our Happiness, which is above our Strength, assisted with that Grace, which every one may obtain who sincerely prays to God for it. ^a Therefore, *If Men will not make use of that Grace, which God so plentifully pours forth upon all, it is but fit and equal, that they impute their Defects to themselves.* And few have had the Boldness directly to charge their Vices upon God, as if he had denied them Power and Opportunities to have been better.

They will lay their Faults upon themselves, but with some private Reserves and Suggestions, that those Faults are very pardonable ones, as being neither much offensive to God, nor plainly repugnant to the State of good Men. So the common way has been for Men to frame such a Model of Religion to themselves, as might suit with a vicious Life, and help to quiet the Complaints of an uneasy Conscience. Thus when

^a Ἡ μὲν γὰρ χάρις ἐκκέχρηται, πάντας μὲν αὖ τῆς ἰσως καλῆσαι πμῆς, οἱ δ' ἐκ ἐθέλωντες ἀπολαύσαι τῆς δωρεᾶς, ἑαυτοῖς δίκαιον ταύτῃ αἰεὶν λογίζεσθαι τῷ πῶρωσι. S. Chrysoſt. i. Joan. c. 1.

Persons are debauch'd in their Morals, they are apt presently to turn Hereticks in their Faith. It having been observed, ^b that nothing is more usual, than for Men to shelter the Monstrous Impiety of their Lives, under some as notoriously impious Opinion ; and to depart ^c as far in their Belief from the true Doctrines of Christ, as they had before stray'd in their Practice from his Holy Precepts.

Thus some Men have justified a wicked Life, by denying the Differences between Good and Evil ; and others have excused it, by pretending all their Actions are under a fatal Decree, and come necessarily to pass. Some again make the Performance of Obedience to God's Laws very needless, by disowning his Providence and Care of the World. Others would exempt themselves from the Ties of Godliness and Virtue, by fancying their Religion to consist only in true Believing ; and others place it all in outward Shew and Ceremony. Some again hope they may enjoy both the Brutish Pleasures of this Life and the pure ones of the next, and carry their Sins along with them to Heaven, by so exalting and extending God's Mercy unto obstinately Impenitent Sinners, as to deny both his Justice and Truth ; and others cut the Sinews of Religion by calling in Question the Resurrection of the Dead, and the Rewards of the Life to come.

^b *Sed vitam quidem luxuriosam, sententiam autem impiam ad velamen malitiæ ipsorum nomine abutuntur. S. Iren. l. 1. c. 22.*

^c *Difficile hæreticum inveniri qui diligit castitatem. Hieron. in Osee c. 9.*

So *Simon Magus*, that infamous Magician, and Founder of all the Heresies which followed him, that he might serve his vain Glory and Ambition, did covet the Gifts of the Holy Ghost, and hoped to purchase them by Money ; he also ^d boasted that he himself was God ; and appeared in *Samarina* as the Father ; among the *Jews* as the Son ; and to the *Gentiles* as the Holy Spirit : He also deny'd, that Man had any Liberty of Will, or that there was any Necessity of good Works. So the *Nicolaitans*, ^e for a Cover to their abominable Lusts, taught there ought to be Community of Wives ; and that to commit Fornication, and to eat Meats offer'd to Idols, were Things indifferent. Thus *Menander* and *Marcion* ^f disowned God's being the Maker of the World, ascribing that Work of Omnipotency to Angels. Thus also *Hymenæus* and *Philetus* denied the Resurrection.

Some of these ungodly Men lived in the Days of the Apostles, of whom St. *Jude* says, ^g *They turned the Grace of God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ.* Now what in the Primitive Church was the Disease only of some few Men, seems in our unhappy Age to have been a Plague, which has generally infected, and spread its Malignity over the Face of the Christian World.

^d *Irenæi lib. I. c. 20.*
Apol. 2. p. 70.

^e *Irenæi lib. I. c. 21.*

^g *Jude v. 4.*

^f *Just.*

Great Numbers in these Times, as they have given themselves up to the filthiest of the Vices among the Ancient Hereticks ; so have they espoused the worst of their Opinions to defend them.

If *Cerintbus* and *Ebion* ^h, of all the Books of the *New Testament*, would only receive the Gospel of *St. Matthew*, because it was writ in *Hebrew* : We have them who do affirm, ⁱ that the whole Bible derives all its Authority from the Civil Magistrate ; and that it is the Legislative Power of the Common-wealth, which giveth it the Force of a Law.

If *Carpocrates* ^k declared, that there was nothing simply and absolutely Good or Evil in it self, but only according to the Opinion of Men ; it is well known who has Publish'd the very same Doctrine.

If *Basilides* and *Valentinus* ^l contended for the Lawfulness of the promiscuous Use of Women, and many Wives ; there is a Pretender to Reformation among us, who that he may give some Reputation to *Bastardy*, and free it from that *Illegitimation*, which constantly the Christian Church has fixt upon it, has in Print affirm'd, ^m *That carnal Knowledge between Persons not prohibited by the Moral Law, tho' without Contract, Licence, Witnesses, or Minister, is a Marriage Lawful, Holy, and Indissoluble according to the Law of God.*

^h Iren. l. 1. c. 26.
Epiph. p. 205.

Epiph. heres. 8. & 10.

ⁱ Levita-

^k Clem. Alex. Strom. 3.

Epiph. Har. 7.

^l Epiph. Har. 24. & 31.

^m Moral Marriage, lib. 3. p. 71.

To advance which Assertion, he has arraigned not only the Laws of our own Nation, but of the whole Christian, and I may say, Pagan World too. And what well becomes the Publishers of false and dangerous Opinions, he has managed his bad Cause with great Confidence of the Truth of it, and with as much Contemptⁿ of all that are of another Mind; there being scarce a Profession of Men among us, whom he has not treated with Disrespect and ill Language: Nay, he will not allow that the present Ministers of the Gospel can produce any better Evidence of their Divine Commission, than those who claim under^o *Mahomet*; and chargeth it as a Wickedness upon the *Translators* of the Bible, that in their false Translation only, the *Seventh Commandment* does forbid *Adultery*, and the *Tenth* the *Coveting* our *Neighbour's Wife*. Now let the People see what a kind of Reformation they are to expect in Church and State, if ever the Management of it fall into such Mens Hands, who are daily complaining of the great want of it; and quarreling with every Thing in the present Establishment.

If some Hundred Years ago there appeared in the World *Evangelium Aeternum*^p, a Blasphemous Book with a specious Title, which pretended to be a far more perfect Gospel than that of our Saviour's; and that in less than Fifty Years it would cause it to be laid aside; we have also a Gospel collected out of the Works of a late Cardinal^q,

ⁿ Lib. 2. c. 1. ^o Lib. 2. p. 145.
Parisien. Edit. Wolfgang. Wissenburgh.

^p *Scriptum scholæ*
^q *Cardinal Pallavicin.*
 the

the Doctrines whereof are as much according to the Flesh and the Lusts thereof, as those of our Lord's are according to Godliness. If there were false Apostles who would have tied the burden of *Jewish* Ceremonies about the Necks of the first Christians; are there not also at this Day a considerable Party of Men, who by superadding a multitude of Positive, Unuseful and Arbitrary Constitutions to Christianity, have rendred it almost unsupportable? The Humility and the Devotion, the Patience and the Contentment, the Charity, and the Contempt of the World, and the Forgiveness of Enemies and Injuries, which made the Primitive Christians so Famous among their very Persecutors, being stifled and even buried under so much of pompous Dress and superfluous Garnishment.

If *Simon* would have bought the Powers of the Holy Ghost, are there not now Men who sell Pardons of Sin? insomuch that if a Man have Money enough to answer for his Sins, and do not transgress beyond the Proportion of his Estate, the precise Rate is known at which he can certainly redeem his Iniquities.

Nay, as if these Times were the Sink in which the very Dregs of all Heresies had settled, it has in our Days been Publish'd, (under the colour of Philosophy) That the Substance of all Things whatsoever is the same^r; in which Assertion God and his Creatures are confounded: And that no

^r Spinosæ Op. posthum. p. 398.

Substance can produce another ; the Consequence of which Proposition is, That every Substance in the World is self-existent and Independent. Blasphemies surely never before broached among Christians ; and which are as false and absurd in all Philosophy, as they are repugnant to true Religion ; and as much to be abhorred for their Impiety, as they are easy to be confuted for their Inconsistency with right Reason.

But now since there are so many Dangerous Rocks upon which the Men of this Age are apt to Split themselves, the great Question will be, By what Compass we are to Steer ? To which we cannot give a better Answer, than by proposing and recommending to serious Consideration, this Passage of *St. Paul* in our Text, which will prove an effectual Rule, whereby to discern useful Christian Doctrines from false and hurtful ones, *viz.* they must be *according to Godliness*. And that which gave Occasion to *St. Paul* to lay down this Rule, was, the several Errors contrary to the Doctrine of Christ, which had stol'n into the Church in his Days : All which he reproveth upon this Account, that they were not according to Godliness. A List of some of these, we have in this *Epistle* : He giveth a Caution to *Timothy* not to give heed to Fables and endless Genealogies, which might minister Questions for witty Men to dispute upon, but not edify in the Faith, nor promote Charity, which was the end of the Commandment^s. He reflects upon some such

Men, as having made a Shipwreck of the Faith. He assureth him, the Holy Spirit had expressly declared, *That in the later Times some should depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils*, i. e. by the Seducement of the Devil they would again revive the Pagan Religion of the worshipping of *Dæmons*.

Again, *St. Paul* reprehends and confutes another pernicious Doctrine, which had found a welcome Entertainment among Servants converted to the Faith, who by the Craft of false Teachers were easily led into a Persuasion, that the Christian Religion had dissolved the Bonds they before stood in to their Masters. For if their Masters were Infidels, then Christian Liberty was insisted upon, Christ having made them free from their Yoke; but if they were Believers, then Christian Brotherhood was claimed, for Christians are all Brethren in Christ; and in Consideration of this Spiritual Relation, they presumed themselves to be on the same Level with their Masters.

But to the first, *St. Paul* replies, that notwithstanding their Masters were yet unconverted, they were to render them all due Honour and Service; lest either by their haughty Carriage, or Disobedience, the Name of God, and the Doctrine of Christ, should be Blasphemed. And to the other, who had believing Masters, his Answer was, That they should not despise them because they are Brethren; but rather do them Ser-

vice, because they are faithful and beloved Partakers of the Benefit: Not only because it was one Branch of Christian Duty, for Servants to be obedient to their Masters; but because their Masters, whose Tempers were softned by the Love which the Religion of Jesus does inspire, would treat them tenderly and kindly; and be glad of an Opportunity of being beneficial to them. And this is the Doctrine which is according to Godliness.

** For if any Man teacheth otherwise, and consent not to wholesome Words, even the Words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, he is proud, knowing nothing, but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmisings, perverse Disputings of Men of Corrupt Minds, destitute of the Truth, supposing that Gain is Godliness; from such withdraw thy self.*

So dangerous a Thing it is for a Christian, more to busy himself about Contentious Disputes, than the Rules of an Holy Life; for a doting upon Questions may betray him into that Wrath and Envy, which shuts Men out of the Kingdom of Heaven; but it must be a continual Exercise of himself according to Godliness, that will carry him thither. So true also is it, that neither the Spiritual Relation of Brotherhood between Christians, has destroy'd the several Orders, Ranks, and Qualities of Men in Civil Societies; nor that Christian Liberty has taken away the Obligation

which is upon Servants to be obedient to their Masters ; and the Duty that is upon the People to be Subject to their Governors ; this being part of the Doctrine which is according to Godliness.

But to come to a further Improvement of our Text, there are these five Propositions which seem very proper and natural to be insisted on from it, and which accordingly I shall make it my Business to treat of in this Discourse.

(1.) That Godliness is a fixt and certain Thing; not variable according to Places and Times, or the Humours of Men ; but the Reasons of it are Eternal and Unchangeable.

(2.) That the Scope and End of the Doctrines of the Gospel, is to advance Godliness, and recommend the Practice of it to Mankind.

(3.) That it is an Argument both of the Truth and Excellency of the Christian Religion, that all the Doctrines thereof are conformable to Godliness.

(4.) That they who teach or perswade Men, they may be saved by their true Opinions, or sound Belief, tho' not accompanied with a Godly Life, do defeat the very Design of the Gospel, and obstruct that Influence it should have on the Minds of Men.

(5.) That whatsoever Doctrines are not according to Godliness, are so far from being necessary, that they cannot be true,

(1.) That Godliness is a fixt and certain Thing; not variable according to Places and Times, or the
Humours

Humours of Men. This is apparent both from the Text, and the Reason of the Thing. First of all, the Text plainly implies it; *St. Paul* requires every Man should give consent to the Doctrine which is according to Godliness. What can we gather from hence, but that according to him Godliness must be the Standard and Measure, by which Men are to Judge of Doctrines? If a Doctrine be according to Godliness, he is to assent to it; if not according to Godliness, he is to dissent from it.

All Men therefore must have one certain unvariable Notion of Godliness in their Minds; or else they can never know what Doctrines they are to embrace, and what to reject. But Secondly, this does more evidently follow from the Notion of Godliness it self; for Godliness is nothing else but a being like God, it is a Copying out in our Minds and Manners, all the Perfections of the Divine Nature, so far as we are capable.

Now if those Qualities and Perfections in God be Eternal and Unalterable, then certainly the Notion of Godliness in us must be so also. It is true, if we go to the Criticism of the Word, this Term of Godliness is sometimes used in a stricter Sense, and imports no more then the Worship of God properly so called; which consists in our having Just and Worthy Apprehensions of God, and in rendring to him that Love, Thanksgiving, Honour and Adoration which is due to the Great Governor of the World, and our best Benefactor.

But

But in the larger Sense of the Word, and as it is here taken by the Apostle, Godliness is a Comprehension of all the Moral Virtues ; and takes in not only Acts of Religion towards God, but those of Righteousness towards our Neighbour, and of Sobriety with respect to our Selves.

In a word, It is a walking suitably to that Nature, and that Reason which God has given us, and for God's sake. Which Notion of Godliness being admitted, it cannot possibly be thought an Arbitrary Thing, but must be Eternal and Immutable ; as the Nature of Mankind; or rather as God is, who contrived that Nature.

We may talk what we please of the Indifference of Good and Evil ; but the more we think, the more we shall be convinced, that there is an Eternal Goodness and Evil in Things as they fall under a Moral Consideration.

Now some Actions have an Agreeableness with God's Holy Nature, and some an utter Incongruity with it : And if his Holy Nature is always the same, Eternal and Unchangeable, then also will those Things be Eternally good which have an Agreement with this Blessed Nature ; and those Eternally Evil which do vary from it ; thus, as to Love and Honour God, are Acts most agreeable to his perfect Nature ; so will it be Eternally the Duty of the Creature to pay them unto him ; and it is a Repugnancy in Terms to suppose, God can command his Creatures to hate him ; or to do the least thing which is contrary to the Rectitude of his Nature:

Besides, there are such Eternal Respects and Relations between Things, that some Actions will be ever Good and some Evil. We cannot suppose a Benefactor, but we must acknowledge that Gratitude and Thanks are his Due. We cannot allow a Person to be Innocent, but we must grant too, that no Injury or Hurt ought to be done unto him.

How unreasonable then is that Opinion, which makes the Civil Law of the Magistrate the only Measure of Good and Evil? For should the Magistrate forbid me to put up Prayers to God, would therefore the Service of God be Evil? Or should he Command me to kill my Father, would therefore Parricide be lawful?

If so, then there are Actions antecedently good to the Laws of the Magistrate, and Duties not alterable by them: In performance of which doth the Godly Man exercise himself Day and Night.

They are (says Justin Martyr) ^y very acceptable to God, who do those Things, which are in their own Nature Universally and Eternally Good.

(2.) The Scope and End of the Doctrines of the Gospel, is to advance Godliness, and to recommend the Practice of it to Mankind; it being much truer of Christ's Doctrines, what was said of the *Lacedæmonian* Laws, ^z *That it is the Propriety of them all to inflame Mens Minds with the Love of Virtue, and to create a Contempt of emp-*

^y Οἱ πὰ καθόλου καὶ φύσει καὶ αἰώνια καλὰ ἐποίουν, εὐαρεστί ηἰσι πρὸς Θεῷ, Justin. Marr. dial. cum Tryph. p. 263.

^z Nic. Cragius de Repub. Lacedæm. p. 171.

ty and sensual Pleasure. To this End, all the Precepts of our Lord, all his great Actions, and grievous Sufferings were directed. But for the further Illustration and Proof of this Point, give me leave to offer these Three Things to your Consideration.

(1.) That not any of the Discourses, or Sermons of our Saviour, were made upon Subjects purely Speculative. The Sermons he Preach'd were to teach Men to be Humble, Meek, Pure, and Peaceable ; to bear reviling Language patiently, and willingly to submit to Persecution for Righteousness sake ; to put Hypocrisy out of Countenance, and to reform such Notions in Religion as were Impediments to real Piety, and upheld Men in wicked Life. And in this Course he was carefully follow'd by his Apostles, and those who were joyned with them in planting his Religion.

Concerning the Original of the Soul, whether it be immediately created, or infused, or deriv'd from the Parents, and the manner of its Union with the Body ; concerning the Orders, Ranks, and Numbers of the Angels, and how they converse and convey their Thoughts to each other ; concerning the Bounds, Figure, and Capacity of Heaven, the Schoolmen have written great Volumes ; but the Inspired Writers have treated very sparingly ; because an Accurate Skill in these nice Speculations, and much Acquaintance with them, will not make us one jot the better Men ; since we may have our Heads full of these curious Notions without advancing one Step nearer Heaven,

and being in the least degree more acceptable to God.

(2.) The Revelation God has made of himself in Scripture is, such as most conduceth to the Promotion of Godliness, and of his great Design of putting us upon the Attainment of these Qualifications which can only fit us for the Kingdom of Heaven, and are the necessary Terms of our Salvation ; for there we constantly find God to be set forth, as Just and Righteous in all his Works, as Pure and Holy in all his Ways ; and as the Rewarder only of them who love and fear him, and keep his Commandments.

Nay, God is there pleased to ascribe unto himself the Passions of Men, Love, Hatred, Anger, Revenge, Hope, Grief and Repentance, not that these Passions are properly in God, who is wholly free from the Imperfections, which cause them in us, but meerly in Condescension to the Weakness of our Nature, and to help the Slowness of our Understanding ; to the End that what is there declared to be the Object of God's Love and Hatred, his Grief or Anger, might be the Object of ours likewise, and more strongly affect us. And as an Evidence of this, we may observe, that these Passions hardly ever are attributed to God in Scripture, but to encourage Virtue or discourage Vice. So true is it, that the several Descriptions the Bible giveth us of God, are accommodated to the Doctrine of Godliness, and do tend to the advancement of it.

Now as this seems to be the only Reason why God has made some Discovery of the Perfections
of

of his blessed Nature unto us, that we should profoundly reverence him, and sincerely love him, and religiously conform our selves unto his Will ; so if we neglect to answer the Ends of this glorious Manifestation, God will declare at the Day of Judgment, that he knows us not, as he has already declared we know not him ; ^a *He that saith he hath known him, and keepeth not his Commandments, is a Liar, and the Truth is not in him.*

Upon this Argument, St. Basil speaks excellently, taking his Occasion from those Words of our Lord : *I know my Sheep and am known of mine.* ^b *What do you mean by knowing ? Do you understand what God's Essence is ? Or can you measure his Greatness ? No, my Sheep know me, that is, they hear my Voice. See then by what means you may Arrive at the Knowledge of God ; it is by bearing his Commands, and doing them when you have heard them. The Knowledge then of God consists in the Observation of his Commandments, not in a curious prying into the Nature of his Essence, and the Things above the World ; not in the Contemplations of Invisible Beings: My Sheep know me, and I know Mine. It is enough for you to know you have a good Shepherd, who hath laid down his Life for the Sheep. Let this then be the Bounds of your Knowledge of God. But the Questions that concern the Immensity of the Divine Nature, are dangerous to him who puts them ; and can never be penetrated into by him who undertakes to answer them. The best Cure for such is silence.*

^a St. John 1. c. 2. v. 4.

^b St. Basil. hom. 26. p. 599.

So that Knowledge and Practice, how much soever they may differ in our Notions of them, are in Christian Religion but Two Terms importing the same Matter. And as they who keep not the Commandments, cannot in a Scripture Sense, without a Lie, pretend that they know God ; so neither at the Day of Judgment will Christ know them, who lived in Disobedience to the great Laws of his Religion, and neglected the chief Instances of their Duty. Insomuch, that to those who *have Eaten and Drank in his Presence, and heard him Preach in their Streets*, and upon that Score only do claim a Knowledge of him, and an Interest in his Death and Sufferings, He will reply, *I tell ye, I know not whence you are ; depart from me, all Ye Workers of Iniquity.* Wherefore that Man does but deceive himself, and will in the end certainly miscarry, who diligently searches after Knowledge, only that he may gratify a vain Curiosity, and qualify himself to become an able Disputant in Religion ; for all our Knowledge will avail us nothing, unless it have an Influence upon our Practice, and prove serviceable to us in the Reformation of our Manners.

In this State then of Imperfection, and Tryal of our Obedience, we need to enquire no further after the Essence of God, and study the Mysteries of his incomprehensible Nature, than it may either serve to instruct us in such Instances and Cases as 'tis our Duty to imitate him in, and be as conformable to him as we can ; or furnish us with Arguments that will give us Courage to break through the Difficulties and Opposition that we
may

may meet with in our Christian Race, and minister Patience and Comfort to us under the bitterest Persecutions we shall suffer for the sake of our Master, and because we would not do violence to our Consciences. Indeed in the Life that will follow this, we shall see God as he is, and all the Glories of the Divinity will lie open to our Eyes.

Then, in the Company of the whole Church Triumphant, of all the Saints and Angels, we shall stand round about the Throne, and for ever behold, search into, admire, and adore the Infinite Wisdom and Goodness and Power of God ; and with the highest Transport of Love and Joy, we shall Bless and Praise and Magnify the Lamb, with whose Blood all our Defilements are wash'd away, and our Robes made White ; and by whose All-powerful Mediation we are admitted into the Glorious Presence of God, and shall continue to all Eternity, as much as we are capable, to partake more and more of the Divine Perfections.

(3.) There is no fundamental Doctrine of Christianity, but an Obligation naturally flows from it to some Instance or other of a good Life.

If the Doctrine be, that God is the Maker of Heaven and Earth, does not an Obligation from thence lye upon all his Creatures to Gratitude and Praise ? If the Doctrine be, that God is the great Sovereign of the World ; does not a Duty plainly follow, that we his Subjects are to govern our selves by his Laws ? Does not the Doctrine of his Infinite Goodness make it our Duty to love him and imitate him ; and that of his irresistible Power, to dread the giving him the least Offence,

and to submit our selves to his Pleasure ? Does not the Doctrine, that Truth is one of his Essential Attributes, make it our Duty to believe him, and to depend upon his Promises ? Does not the Doctrine of his unsearchable Wisdom oblige us to give up our Wills unto his, and to leave the Events of Things to his wise Disposal ? Does not the Doctrine of his Omnipresence, his All-seeing Eye, engage us to have a constant and awful regard of him, and to walk circumspectly in all our Paths ?

The Doctrine of God's Providence being concerned not only in our most weighty Affairs, but also extending even to those small Things of which we our selves take no Thought, what powerful Motives does it afford us against Dejection, Pensive-ness of Mind, and immoderate Cares ? The Doctrine of all Things working together for the Good of the faithful Servants of God, what a mighty Obligation does it lay upon us to be contented and easy in our present Condition, how much soever it may be beset with Adversities and Afflictions ; and to take no indirect Course, to use no unlawful Method or Means to get out of it ? The Doctrine of God's only having such a Power over our Souls that he can destroy them, how plainly does it imply, that we are to dread God more than Man, and to disobey Man rather than God ? The Doctrine of the Necessity of the Sufferings and Passion of Christ, does it not make it our indispensable Duty to mortify the Flesh and to crucify the Lusts thereof, and to prepare our selves *rather to suffer Affliction with the People*

of God, than to enjoy the Pleasures of Sin for a Season? And should not the Doctrine of his Resurrection and Ascension carry our Thoughts and great Designs into the other World, and fix our Hearts and all our Affections upon the Treasure which is in Heaven? In a word, Does not the Doctrine of a Day of Judgment, in which Sentence shall pass upon all Men for every Thought, Word, and Deed, oblige us, if we have the least Love of our selves, and desire of our own Eternal Welfare, to put our Accounts in exact Order, and to break off our Sins by a timely and sincere Repentance?

And this was the Method generally of the Apostles; when they have delivered a Doctrine, they presently draw an Inference from it, which is in the Nature of a Precept; and where they do not express the Precept, it is ever imply'd, and easy thence to be concluded. ^d *Seeing all these things shall be dissolved, what manner of Persons ought ye to be, in all Holy Conversation and Godliness? i. e. if ye believe this Christian Doctrine of the Dissolution of the World, your Lives must come up to your Principle, and your Faith be render'd effectual by the Holiness of your Conversation; e Every Man that hath this Hope in him, purifyeth himself even as he is pure. Do you hope to see God? It unquestionably follows, that you are to endeavour to be like him by imitating his Purity. f If ye then be risen with Christ, seek those things which are above: i. e. If*

^d 2 Pet. 3. 4.

^e 1 John 3. 3.

^f Col. 3. 1.

ye believe Christ's Resurrection, and as Believers of it have been Baptized into a Profession of the Christian Faith, then it becomes you to mind those Things which will procure your own Resurrection likewise. *§ As ye therefore have receiv'd Jesus Christ the Lord, so walk ye in him.* If ye have receiv'd the Doctrine of Jesus Christ, let not your Behaviour carry any thing in it unsuitable to his Holy Doctrine, but be ye mindful to govern your selves by the Practical Rules therein contain'd.

But against the Point I am now upon, some will be apt to object, that one great Doctrine of our Religion, the Mystery of the Holy Trinity, does not seem at all to concern a good Life : Now tho' it may so seem to them who slightly examine things, yet those who shall be at the pains more exactly to consider this Doctrine, will be otherwise persuaded. For when we consider, God so loved the World as to send his only begotten Son, to save all them from perishing who shall believe on him, does not this lay the highest Obligation upon us which is possible, to make all the Returns of Praise, and Love, and Gratitude and Obedience ?

When we consider there was that Aversion in the Divine Nature to Sin, that God would not pardon it before ample Satisfaction was made at the Cost of the Blood and Life of his own Son, can there be any Argument in the World more effectual to deter a Man from Sin, and, if he have any Ingenuity, to make him abhor the Thoughts of

§ Col. 2. v. 6.

it? When we consider that this very same Son of God, who was the Brightness of his Father's Glory, and express Image of his Person, is now our High Priest, and has entered the Holy of Holies, and does daily offer up our Prayers to God, and constantly there intercede with him on our Behalf; will not this be apt to create in us a mighty Confidence to address our selves to the Throne of Heaven in all our Wants, and strong Hopes that God will never forsake us in Distress?

When we consider the Holy Spirit has consecrated our Bodies, and made them the Temples wherein he will vouchsafe to dwell, ^h (which is the peculiar Privilege and Mercy of the Gospel) is there not a deep Engagement thereby laid upon us to prepare these Bodies for his Reception, by keeping them pure from Intemperance and filthy Lusts, for fear we grieve this Holy Guest, and cause him to desert such unclean Habitations, and vex him that he turn to be our Enemy?

And so I hope the Sense of the Second Point is cleared, and the Truth of it established, that it is the Design of the Doctrines of the Gospel to advance Godliness, and that there is an Aptness, and direct Tendency in them all to enforce the Practice of it upon Christians. This Notion the Ancients had of Christian Religion, when they styled it an ⁱ Institution according to Godliness, and an Institution that comprehends all Virtue; and ac-

^h Vid. Rupertum de Glorificatione Trinitat. Lib. I. c. II.

ⁱ Κατ' ευσέβειαν πολιτεία, πανάρετον πολιτεία. Euseb. Demon. Evang. P. 12. & 24.

cordingly,

cordingly, the first Christians (as *Minut. Felix* observes) ^k were distinguish'd from other Men, not by any Thing peculiar in their Habit and Dress; but by their Innocence and Modesty. ¹ There was no other Mark of a new Convert, but his having forsaken his old Vices.

(3.) It is an Argument both of the Truth and Excellency of the Christian Religion, that the Doctrines of it are according to Godliness. Godliness (as we have shewn) is the Sum of the Duties of Natural Religion. And what Duty is there in Natural Religion, but in the Code of the Royal Christian Law it is more clearly propounded, more fully explained, more strongly confirm'd?

Now what greater Argument is there for the Truth of the Doctrines of any Religion, than their Agreeableness to the common Sentiments of Mankind? Or what more manifest Proof of the Excellency of the Precepts of it, than their Harmony with the Laws of Nature? For the most material Objections against any Instituted Religion, are either that its Principles are contradictory to clear Reason, or its Duties repugnant to Natural Laws. Since those Principles cannot be true which contradict right Reason, nor those Precepts good which are repugnant to the Laws of Nature.

For if we cannot be certain of the Truth of those Things, for which there is plain and mani-

^k Non tam notaculo Corporis, quam modestiæ & innocentiae signo. *Min. Felix.*

¹ Nec aliunde noscibiles, quam de emendatione vitiorum pristorum. *Tertul. ad Scapulam. c. 2.*

fest Reason, we cannot be certain of the Truth of any Thing ; and it must be granted, that Natural Religion is the Foundation upon which all revealed Religion does stand ; because from Natural Light is fetcht the Proof of the Existence of God, which revealed Religion does always suppose.

Now there is nothing commanded in our Religion but what becomes the Perfections of the Divine Nature, and agrees with those Eternal Laws which flow from it. There is nothing required of us but what suits with the Native Principles of our own Souls and our truest Interest. There is nothing propounded in our Religion, as a Point of Faith, but we have sufficient Reason to believe it ; there is nothing exacted as a Duty, but we have exceeding good Motives to do it. We may find the great Duties of our Religion all writ upon our own Nature. And it was well said by *Trithemius* in his Answer to *Maximilian* the Emperor : *That of all the Sects and Religions in the World, none approach'd so near to the Laws of Nature, nor were so conformable to them, as the Christian Religion.*

Neither is there any thing that will contribute so much towards the Accomplishment of our Natural Capacities, as a Life conformable to the Laws of our Religion ; since as God designed Religion to advance our Nature, and make us more nearly resemble him ; so Prophaneness and Irreligion set

^m *Etsi Christiana Religio inter omnium Mortalium sectas naturæ legibus vicinior, & magis conformis habeatur & proxima, &c. Joan. Trithem. Præfat. lib. Octo quæstion.*

God and us at the greatest conceivable Distance, and turn Man, upon whom the Divine Image was stamp'd, into the Shape of the Devil, or of the Beasts that perish.

Thus, should you suppose the contrary of every Christian Law Enacted, that instead of forgiving Enemies, reconciling our selves to our Adversaries, and shewing Mercy to the Distressed, we should be commanded to revenge every little Injury unto Death, to be implacably malicious where we have had a Quarrel, and cruel even to Extremity with the Poor and Unfortunate; would not Mankind be chang'd into a Race of Wolves and Tygers, shall I say, or become a new Order of Devils incarnate?

And suppose also that we were enjoyned to be false to our Words, unjust in our Dealing, treacherous to our Trust, would not all Civil Societies be dissolv'd; all Commerce destroy'd? And the World become a great Den of Thieves and Robbers? If it was required of us to Eat always to Gluttony and to Drink to Excess, would the Effect of our Obedience be any other than the spoiling our Health, the besotting our Rational Faculties, and the transforming the Children of Men into a Herd of Swine?

So little reason have we to complain of the Commandments of God as either difficult or grievous, when it is evident, that were we to receive Laws, in the Matter and all the Circumstances of them, contrary to those with which God now governs the World, we should cry out of our Duty

Duty as intolerable, and sink under our Burdens as not being able to bear them.

And so much cause is there to bless God for ruling the World by Righteous Laws, and having given us a Religion, which (our own Faculties being Judges, and we trust and rely upon in all other Cases) is most reasonable and excellent ; as being perfective of our Nature, and Worthy of the Wisdom of God who contrived it ; as being framed with great Condescension to the Infirmities of Man, and carrying a plain Conformity in it to the Attributes of God.

(4.) That they who Teach and Perswade Men they may be Saved by their True Opinions or Sound Belief, tho' not Accompanied with a Godly Life, do defeat the very Design of the Gospel, and Obstruct that Influence it should have on the Minds of Men.

Christianity is a Covenant, wherein as God has obliged himself to bestow Rewards, so he has bound Man too, to yield Obedience. How absurd then is their Opinion, who think a Covenant does not bind on both Sides ? How hurtful is their Mistake, who teach Christians there is no Service required on their Part in this New Covenant ? What Ground or Colour could there be to think the Religion Instituted by Jesus, should consist in the Belief only of a Set of Propositions, without intermeddling in the Affairs of Life, and the Government of our Will and Affections, when all his Sermons were so many Lectures upon Virtue, and at the Last Day he will judge us by our Works ? When he has Establish'd so many Rules
for

for the ordering of our Thoughts, Words, and Actions in every Condition ; and required a sincere, though not a perfect Observance of them all. We are Commanded *to watch and pray, to fight the good fight of Faith, to strive that we may enter in at the strait Gate, to work out our own Salvation with fear and trembling, to run that we may obtain, and to take the Kingdom of Heaven by Violence.*

These Phrases contain a Description of the Duties of a Christian, and the Degrees wherein they are required of him. They shew he is to work as well as believe, and that what he does must be with all his Might, and with as much Perfection as he can. His Life must be Productive of much, and the best Fruits ; the Nature of his Christian Employment does make it necessary, that he pursue it with great Intention of Mind and Earnestness of Will, and that he put to all his Strength. The Christian's Duty is represented under the Metaphor of a Race, to convince him that he must strip and free himself of whatever does clog or burthen him, and use his utmost Speed, and not slacken his Pace till he has obtained, that is, till he comes to the end of the Race and his Life. His Duty also is express'd by a Narrow Way, and Strait Gate, to shew that his Calling is attended with great Difficulties, and that they are only to be broke through by zealous Contention. He that will enter must strive. The Reward indeed which is proposed to Christians is very tempting, and of most inestimable Value ; it is a Kingdom ; but he that sets himself to rest, and folds his
Hands

Hands shall never be the better for it ; for that Kingdom shall only be taken and possess'd by them who violently invade it.

Nothing can be perform'd without God's Assistance, who works in Men to will and to do ; but then it is only in those who concur with him, and do work out their own Salvation with Care and Concernment, with Fear and Trembling. Christ has purchased for us a Liberty, as to Places and Times, as to the Choice and Difference of Meats ; but not a Liberty to omit our Duty, or do the least Sin ; he has freed our Shoulders from the Burden of *Moses's* Law, but not discharged our Obligation to any one Moral Virtue, or Law of Nature. The Faith that will carry a Man to Heaven, must be a Faith that worketh by Love ; and Love is the keeping the Commandments.

So the Holy Scripture declares, so the Primitive Fathers taught.

St. *Ignatius* makes Faith and Love the whole Duty of a Christian ; ^a *Faith the beginning, Love the end* ; ^o *Faith the guide, Love the way* : And he hardly ever recommends the one, but in the Company of the other. ^p *Faith precedes, Fear builds, Love makes perfect.*

(5.) That whatsoever Doctrines are not according to Godliness, are so far from being necessary,

ⁿ Ἐάν τις τὴν πίστιν, καὶ τὴν ἀγάπην, ἥτις ἐστὶν ἀρχὴ ζωῆς καὶ τέλος. Ignat. Ep. ad Ephes.

^o Ἡ δὲ πίστις ὑμῶν ἀναγωγὸς ὑμῶν ; ἡ δὲ ἀγάπη ὁδός, *ibid.*

^p Προηγείται μὲν πίστις, φέλλεται δὲ οἰκοδομεῖ, τελειοὶ δὲ ἡ ἀγάπη. Clem. Alex. Strom. lib. 2. p. 384.

Credam; diligam Deum & proximum; mihi cætera non sunt necessaria. Tertul. de jejunio c. 2.

that they cannot be true. For if it be the Scope and End of the Gospel to advance Godliness; and that it is an Argument both of the Credibility and Excellency of it, that it does so, as I have before prov'd, then it plainly follows, if we suppose the Doctrine of the Gospel to be a True Doctrine, that all such Opinions as are either contrary to Godliness, or do disserve the Interests of it, can neither be necessary Doctrines, nor true ones.

Seeing then the Truth of this Proposition is evident from the foregoing Discourse; I shall only now make it my Business, briefly to reflect on some of the many ill Opinions, which tho' they have been taught for Sound and Orthodox; yet, upon Examination, will appear not to be according to Godliness.

(I.) The first I take notice of is that, of God's being the Author of Sin,^q which has been expressly

^q *That God is the Author, not of those Actions alone, in and with which Sin is, but of the very Pravity, Ataxie, Anomie, Irregularity, and Sinfulness it self, which is in them; yea, that God hath more hand in mens sinfulness than they themselves.* Archer's Comfort for Believers, p. 36, 37. vid. Dr. Pierce's Preface to his Discourse of the Nature of Sin.

Neither do I see how Dr. Twiss can be excused from this Imputation: His Words are these. Fatemur Deum non modo ipsius operis Peccaminosi; sed Intentionis malæ Authorem esse, &c. Twiss Vindic. Gratiæ, p. 36. Quæcunq; Deus Præscit fore, illa voluit & decrevit; at Peccatum Præscit fore, ergo Peccatum voluit & decrevit. Joan. Maccovii Colleg. de Prædestin. p. 16.

Et certè hoc summos Theologos quosdam, præcipue Piscatorem & Twissum eò adduxit, ut Naturam permissionis Dei considerantes, non solum Deum peccatum velle statuerint, verum etiam aliqui eorum durioribus Phrasibus quoad Communem Opinionem, verissimis tamen usi sint: nimirum Deum Peccato indigere, sive opus habere ex hypothesi decreti illustrationis Gloriæ & Manifestationis Misericordiæ & justitiæ suæ, &c. Joan. Szydlowii Vindic. quæstion. p. 128.

main-

maintained by some Men. Now it is not possible that Opinion should be true, which is inconsistent with the Reason of Mankind, or manifestly repugnant to the Attributes of God ; for all Controversies in Religion must be decided by Reason, either from the Principles of Natural Religion, or Divine Revelation ; and from the Principles of Natural Religion it is evident, that there can be nothing in a Religion which comes from God, that is repugnant to his Essential Attributes, that is, to himself.

Now that God should be the Author of Sin, that is, the Author of what does offend and dishonour him, is very absurd and unreasonable ; that he should be Author of that which he has so often and solemnly declared, he does abhor and detest, thwarts the Attribute of his Truth ; and that he should be the efficient Cause of all the Wickedness which is done, and he will so severely punish, is a gross Repugnancy, not only to his Infinite Goodness, but his Justice it self. Such Opinions as these deprive God of the Holiness essential to his Nature ; and which even by the *Gentiles* unassisted with the Light of the Gospel, in their *Prayers* and *Devotions* was constantly ascribed to him.

(2.) The Doctrine of irrelative Decrees cannot be according to Godliness, because it takes away the ground of all the Motives to a Godly Life. For if a Man be included within the De-

r In Precationibus *DI* plerumque sancti appellati. *P. Merula's Comment.* in Ennii Fragment. p. 106. *Brissonii formul. lib. 1. p. 44.*

cree of Election, the greatest Sins will not damn him ; and if he be left out of it, the most Holy Life cannot put him in a capacity of Salvation.

Again, if God has decreed to save or reprobate Men, without regard had to either their Good or Evil Lives, then they will be saved or lost without any respect had of either ; for what God has decreed, that certainly will come to pass ; but to say that Men shall have Sentence pass'd upon them to go either to Heaven or Hell, without any consideration of their Faith and Obedience on one hand, or their Infidelity and Impenitence on the other, is to make a Day of Judgment unnecessary, and repugnant to that Justice according to which God has declared he will then proceed : *We must all appear before the Judgment Seat of Christ, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad*, 2 Cor. 5. 10.

(3.) Among these ill Opinions we may rank that of the Popish Casuists, who teach that the ^s *Precept of loving God*, is in it self *only obligatory* at the very *Point of Death*, altho' we be always under the Protection of God's unwearied Providence, and do, every Moment that we breathe, receive Good at his Hand ; tho' there is no Day of our Lives but we offend, and stand in fresh need of his Mercy ; yet these licentious Casuists, to say no worse of 'em, are of Opinion, that it is a

^s Et illam amplectuntur non ignobiles Magistri atq; Doctores, quando Defendunt, Præceptum Charitatis, per se, tantum obligare in Articulo mortis. *Anadai Guimenii Opuscul.* p. 119.

* *sufficient* return of Gratitude to God, for the infinite and unspeakable Acts of his Love to us, if in the *end of our Lives* we express one Act of Love towards him. But there needs no other Confutation in this Auditory, of an Opinion so impious, and directly contrary to the first and greatest Commandment of the Evangelical Law, than the bare Rehearsal of it.

(4.) Another Doctrine to be reflected upon, is that which teaches and directs us to the use of such Means, for the promotion of Christian Religion, as are destructive of the Ends of it. The End of Christian Religion is, to make Men sincere in what they profess, true to their Word, and upright in their Dealings; and therefore they who by Lying and Perjury, Equivocation and Reserves, endeavour to propagate the Religion of our Blessed Saviour, do by the Means they use, subvert the End they pretend to serve. The Design of Christian Religion is, to teach Men Peace and Subjection to all lawful Authority; therefore they who would instil Principles of Sedition and Rebellion, in order to the Work of Reformation, do defile and corrupt that pure Religion which they make such a shew of reforming.

The End of Christian Religion is to render Men harmless, kind and charitable one to another; therefore they who condemn Men's Bodies to the Stake and Fire, in order to refine their

* *Purat Vasques* sufficere, si diligamus Deum in fine vitæ. *Escobar. Theol. Moral. p. 63.*

Minds, and cut their Throats, to save their Souls, instead of doing service to the Institution of Christ, they bring the utmost Slander and Disgrace upon it, that possibly they can. No, we must not do Evil that Good may come of it, we may not make use of unlawful Means to bring about an honest End. God in no Case will allow it ; neither can true Religion ever be reduced to such Extremity, as to stand in need of it.]

But the Time not allowing that I should further pursue this Point, or take any more of the Doctrines into consideration, which are not according to Godliness ; I shall beg leave to conclude the whole Discourse, with some Application of it to our selves, [and the unhappy Times into which we are fallen ; Times wherein so many Errors in Faith, so many Vices in Practice, have prevailed, contrary to the Doctrine of Godliness.]

And what Guide can we take ; what Method may we use, to rectify our Judgments, and recover our Virtue ; to remove our present Evils, and to avert the Calamities we all fear ? It will be in vain to search for the Causes, or the Cures of our Miseries in the Politicks, or among the Stars ; when they are, in great Part, lodged within our own Breasts, and there to be found.

Nations and Kingdoms have their Growths and Declensions, their Rise and their Periods, as well as particular Persons ; but with this Difference, that they never waste and decline before the Temperance, and the Modesty, and the Innocence, and the Honesty of their Inhabitants have first so done.

When

When an universal Corruption has over-spread the Manners of a Nation, then the Disease will come to a dangerous *Crisis* ; its Condition will be desperate, and such as all Wise and Good Men must deplore : Not only the Reputation, Fame, and Glory thereof will be much obscur'd, but the very Life and Being of it will be highly endanger'd.

When a long Custom of sinning has taken from Men the very Sense of their Guilt ; and they are so deeply enslaved to their Lusts, as to be in Love with the Fetters that confine them ; when the Distemper has prevailed so much upon the Vital Parts, that no Desire longer remains in the Patient of recovering, then all Hopes will be past, unless a speedy Remedy can be apply'd.

And this Remedy every Man, by the Grace of God, has in his own Power, which is, by Repentance to turn from the Evil of his Ways ; and without all further delay to make haste to keep God's Commandments : This is the only Course whereby he may save himself ; and do as much as in him lies to preserve his Country.

For it is neither Force of Arms, nor a Multitude of Laws, that without a thorough Reformation in the Lives of Men, can recover a sick and languishing Kingdom.

Now if every one would be as zealously concern'd, and as really painful and laborious, to approve himself to God, by a conscientious Performance of all the unquestionable Conditions, which are required to make a Man a true Christian, as he is to recommend himself to his own Party ; there

would soon be less Faction and Turbulency, and more Love and Religion among us : And we should not thus be divided and subdivided into such a Number of little Sects, who ought all to be closely united in one Body, for the Defence of our Reform'd Religion against the common Enemy.

If instead of being so apt to censure or misrepresent the Designs and Actions of our Governors, which we seldom fully know, and often quite mistake, and by which Means their Hearts are hardned against, and their Affections estranged from the People ; and the just Reverence which the People owe them lost, or abated ; and so the Management of Publick Affairs render'd in a manner unpracticable ; every Man would do his part to promote Peace and Virtue, and the cherishing a good Understanding among us ; What a Turn would this make in the Condition of Things ? What a visible stop would this put to our growing Fears and Jealousies ? And our Ears would no more be grated with terrifying Stories and Complaints, after Men were once earnestly busy in procuring the Publick Good and Quiet.

If instead of inventing Names to distinguish, and bespatter Men ; and then spitefully fastning them one upon another ; if instead of narrowly prying into the Faults of others, and the seeing them all double, or representing them as great again as they are ; it being too common to charge the Things done ignorantly upon Men, as their wilful Crimes ; to interpret their meer Mistakes
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for Acts of Malice ; and to add something of our own to every bad Report of 'em.

If instead of raking in every Kennel to find proper Materials to blacken and vilfy each other, by which Means an Infinite Scandal is cast upon that pure and peaceable Religion we profess, and the powerful Efficacy of its Doctrines hindred, not only among our selves, but among Infidels (as has been ^v often sadly complained of, by those who have endeavoured their Conversion) we would all take a true and faithful Survey of our own Condition ; and heartily beg the Pardon of God and our Neighbour, for all the Injuries we shall find we have done to both : and also humbly implore God's Grace, and joyn to it our earnest Endeavours, that in the time to come, our Faith may be sound, and our Manners pure : These Changes would prove the best *Expedients* to recal that Tranquillity and Peace, all that Love and Respect, all that good Will, and mutual Trust and Confidence, which at any time heretofore our prosperous Nation has been blest withal ; and I am sure no others without these can.

How often has God in a Fatherly Way admonish'd us, that he might not smite us ? How often has he given us some slight Wounds, to the

^v Verum nihil plane majori est impedimento, quam nostratium Christianorum (quos Ethnicis præluere ad omnem justitiam ac Castitatem oportuerat) tanto Nomini ac Professioni minimè consentanea quotidianæ vitæ documenta : neq; enim tantum spectata Paucorum innocentia & virtus adstruit Evangelio fidem ; quantum insignis multorum, & notissimi ferè cujusque avaritia & improbitas adimit. *P. Maffei Hist. Indic. lib. 6. p. 276.*

end we might avoid the fatal Strokes of his Justice ? How often has he laid his gentle Chastisements upon us, that we might take care to escape being buried under the Ruins, which his terrible Judgments are wont to bring upon a Kingdom ?

And shall none of the various Methods God has used, work a Change and real Amendment in us ? Shall the mighty Things he has done for us, and the tender Care he has ever had of us, be all in vain ?

If neither his Clemency will invite us to consider, nor his Severity awaken us out of our ungrounded Security, it must prove fatal to us. May then the threatening Dangers affright and perswade us ; may the Multitude of the Divine Mercies allure us ; may the secret Motions of the Holy Spirit excite us, to seek the Lord while he may be found, before the acceptable time pass away ; and his injured and long abused Patience change into implacable Fury.

May that Zeal we bear for the best Religion, and a Church purely Reform'd, and of all others coming nearest to the Primitive Pattern, which so extremely suffers by so general a Decay of Piety, and the Increase of Schisms, and Parties, and Factions : May the Love we bear to our Country, whose Overthrow is threatned by the Wickedness of its Inhabitants ; may the Care of our own Souls, which will everlastingly perish, if we do not every one truly Repent, prevail upon us to return unto God, and our Duty.

In a word, may all these Considerations together prevail upon us, forthwith to take up firm and steady Resolutions to conform our own Wills, in all Things, unto the Divine Will, to govern our Thoughts and Deeds by the Laws and Example of our Blessed Saviour ; to subdue every Lust and unruly Passion, and to make us strictly purpose never again to do any thing to the dishonour of the great God that made us, tho' in the smallest Instance ; and where we are strongly tempted to it by the Greatness either of the Profit or Danger.



SERMON II.

Preach'd before the

Lord-Mayor, &c.

January the 27th, 168 $\frac{1}{4}$.





To the Right Honourable

Sir *HENRY TULSE*,
Lord-Mayor;

AND THE
Court of ALDERMEN of the
City of *London*.

My LORD,

 Publish this Discourse in compliance with
your Lordship's Commands, and not with-
out ~~some~~ Hopes it may be of use, not
only to bring Men to a patient submission
to the Will of God, under the manifold Troubles
and Afflictions of this Life, but likewise to compose
their Minds to all due Subjection and Obedience to
the Civil Authority: In which, under his Sacred
Majesty, since your Lordship has so great and diffi-
cult a Part; that you may manage it, as hitherto
you have done, with Advantage to the Publick, and
Honour to your self, is the hearty Prayer of,

My LORD,

Your Lordship's
most Faithfull
and Humble Servant,

JOHN MOORE.



S E R M O N II.

H E B. X. 36.

For ye have need of Patience, that after ye have done the will of God, ye might receive the reward.

YOUR Lord made a private Entry into the World, without Pomp, or Force, neither attended with a numerous and splendid Train, or at the Head of a great Army: And although the Design of his coming was, to erect a Kingdom, and to bring Men of all Ranks and Conditions into subjection to it, yet he used neither Worldly Policy, nor Arms to accomplish it. For as his Kingdom was of a different Nature from all those which had been before it, so he took a quite contrary Method to form and support it. He was so far from enslaving the Persons of Men, and spilling their Blood to increase his own Glory, and from putting the Countries about him under a Contribution to carry on his Wars, and uphold the Majesty of his Court

Court, that he did condescend to make his first Appearance in a Stable, and to take upon himself the form of a Servant.

The Dominion he intended, was to be over the Mind, upon which outward Force can take no Place ; and to transplant the Desires and Affections of the Soul from this lower World, to the Glories and Pleasures of Heaven ; for the effecting whereof, Grandeur, Riches, and Power, are so far from being necessary Means, that they often prove most fatal Impediments. And accordingly *Christ*, without a Fund of Treasure, without Soldiers, or the Help of any Earthly Interest, gave Laws to the World ; and disposed Men to be subject to them by the Authority of his Divine Miracles, and the convincing Efficacy of his Sermons and Holy Life : And his Disciples Preach'd his Doctrines, made them spread and be received, by the Power only of plain Persuasion, by setting an Example according to the Rules they had taught, and bearing Testimony to the Truth of their Doctrine by patiently suffering Persecution for it.

To tax the World, and draw the Sword, were things so foreign to his Purpose, so utterly repugnant to the great End of his Coming, the Redemption of Mankind from the Power and Guilt of Sin, that on the contrary he has declared it is a

Matter in it self, *easier for a Camel*
 Mat. 19. 24. *to pass through the eye of a needle,*
than for a Rich Man to enter into
 Mat. 26. 52. *the Kingdom of God ; and that*
they that take the sword, shall perish
with the sword. Where-

Whereupon most remarkable was the Patience of the first Christians under their Sufferings ; and their Peace of Mind and Joy, and ready Submission to the Divine Will in the bitterest Tryals, was so beyond Example, that as nothing did more *abate the rage of their persecutors* ^a *than their cheerfulness under persecution*, so they added more to the Church by dying for the Cause of Christ, than they had done before by preaching it up.

Indeed our Saviour was the first that did effectually recommend this Passive Virtue to the World, and furnish'd Men with such true Arguments to bear the Cross, as made the most afflicted State not only supportable, but to be preferr'd before all the Happiness of this Life. It is true, the Philosophers had deeply consider'd the Causes of human Misery, and apply'd themselves with all study and diligence to find remedies for it. But they wanted sound Principles to build their Discourses upon, made to compose the Disorders of the Mind, and so their Rules for the Government of the Calamitous became liable to infinite and unanswerable Exceptions ; and all their Receipts, though adorned with Eloquence, and the Countenance of Philosophy, prov'd dry and comfortless to Men in Pain and Trouble : ^b None sinking

^a Οὐδὲν γὰρ ὥστε νικᾷ τὸν διώκτην, ὥς καὶ ἡμεῖς τὸ πλεονέκτημα.
Greg. Naz. T. 1. Orat. 23. p. 419.

^b Mavens Tullius multa quidem præclarè, & egregiè de patientia, & contentu adversæ fortunæ disputare noverat; exilium tamen suum ubique diutissimè deplorat, & sui temporis calamitate lamentandâ mollis, & propemodum effeminatus apparet. J. Pieri de Infelici Literat. lib. 2. p. 99.

more under their Burthen, or making more effeminate Complaints of the weight of it, than some of these Philosophers, who had writ the wisest Maxims about Patience and the Contempt of adverse Fortune.

And that which chiefly render'd them unfit for so great an Undertaking was, their false Notions of God, and their ignorance of another Life, which sometimes they seem'd to believe, and sometimes they deny'd ; and when they were on the affirming side, if we observe with what weak and unsatisfactory Arguments they endeavour to prove and maintain the Point, there will be reason to conclude, that their Doubts and Darknes as to these things would have continued to this Day, had not our Lord brought Life and Immortality to light by the Gospel.

For as it is not to be conceiv'd, that a Man should bring himself to be quiet and easy under an evil that presses hard upon him, unless it be in hopes by his patience to get rid of it, or to mend his Condition : So it is manifest that they, who believe little or nothing themselves of a future State, cannot be stored with true Arguments to prevail upon a Man to be patient under a Sequestration from the Happiness and Pleasures of this Life. For where will they find just Motives to reduce him to a composed Mind, who by a Fire or a Storm has his Estate swept away, or by a malicious Story his Reputation blasted, or by the acute Pains of a Disease his Body weakned beyond hopes of recovery, if neither they nor he are possess'd with a Persuasion, that, being gone off
th

this stage, they shall live again, and receive the Recompence of their Vertue? And with what Conscience could the Philosophers upbraid and reproach Men in Distress for their Grief and Complaints, Passions most natural to their Condition, when all they could offer to comfort them fell short of an Equivalent to their present Losses and Misfortunes?

He then only can be allow'd to be the true Physician for the Mind, who is able to assure his Patients, that even the Malice of those who torment their Bodies, shall never have power to reach and harm their Souls; and that for their Sufferings in this World they shall receive an Hundred-fold in the next. And as *Christ* alone is the Author of those Means which will uphold the Spirit in the most sorrowful Condition, so he did likewise foresee there should be no Men exposed to severer Trials than the Professors of his Religion; which is the reason he exhorts his Disciples to *possess their Souls in patience*, and that the Apostles do admonish their new Converts of the *need they have of patience, that after they have done the will of God they might receive the reward.*

In managing of this Argument, I shall use the following Method.

- I. Explain the nature of Patience, and set down the chief Instances wherein it is to be exercised.
- II. Propose the Means by which it is to be obtained.

III. Represent the necessity of it, and shew that it is a fundamental Vertue to the Christian Life.

IV. Prove that no Religion or Philosophy furnishes Men with such true and powerful Motives to Patience, as Christianity does.

I. I am to explain the nature of Patience. By Patience, in the most comprehensive sense of it, we are to understand that Christian Vertue, whereby with a calm and even Mind, we do not only bear Pains, Injuries, Losses and Reproaches, but perform all those Duties that are difficult, tedious and irksome to Flesh and Blood, which our Religion does require, and when it is for the sake of our Lord.

Or, Patience is that Vertue which disposeth us not only to submit to the Wrong and Misery, which by the Cruelty and Injustice of others may happen unto us, but obstinately to deny the importunity of our sensual Appetites, in order to promote the Interests of Piety, and the Glory of God. In a word, Patience is that blessed temper of mind which enables us with all chearfulness both to do and suffer the will of God.

Patience then is not so properly any particular Vertue, as that happy disposition in our Souls, which has a general Influence upon all Vertue. It is the keeping the Passions within their due Bounds, free from commotion and disorder, without which, a Man is not capable of real Happiness, or to be the Master of any one Vertue.

For as we are obliged by our Religion to be meek, so what pretence can he make to that Vertue,

tue, who is uneasy to himself and others, let things go as they will, and clamours still in what condition soever God puts him ? It is our Duty to be merciful, but who so cruel as he, who will exercise no patience towards his offending Brother ? Blessed are we, if we be Peace-makers, but can there be Peace if Men's Passions will not suffer them to yield to one another, and to bear with each others Infirmities ? We are bound to be not only content, but to rejoyce when Men revile us, and we suffer all manner of evil for righteousness sake ; which we can never hope to do, before we have laid up in our Souls a great stock of Patience. We are commanded to watch and pray without ceasing, and we may as well presume to see without Light, as to continue the performance of these Duties without Christian Patience. The many Benefits of Patience are elegantly heaped together by *Tertullian*. *c It justifies all God's Decrees, has place in every command ; strengthens faith, governs peace, promotes charity, teaches humility, waits for the repentance of men, and the confession of their fault, governs the flesh, preserves the spirit, bridles the tongue, holds the hands,*

*c Omnia enim ejus placita tuetur ; omnibus mandatis ejus intervenit : fidem munit, pacem gubernat, dilectionem adjuvat, humilitatem instruit, poenitentiam expectat, exomologesin adsignat, carnem regit, spiritum servat, linguam frenat, manum continet, tentationes inculcat, scandala pellit, martyria consummat : pauperem consolatur, divitem temperat, infirmum non extendit, valentem non consumit, fidelem delectat, gentilem invitat, servum domino, dominum Deo commendat, feminam exornat, virum approbat : amatur in puero, laudatur in juvene, suspicitur in sene : in omni sexu, in omni aetate formosa. *Tertul. de Patient. p. 148.**

tramples upon temptations, repells scandals, perfects martyrdom; comforts the poor, moderates the rich, does not burthen the weak, nor consume the strong, delights the Christian, invites the Heathen, recommends the Servant to his Master, and the Master to God, adorns the Woman, approves the Man; is lovely in a Child, commendable in the young, admirable in the old, beautiful in every sex and age.

But for the more full understanding of the nature of Patience, and to render it beneficial to us in our Conversations, I will present you with some of the considerable Instances in which the Christian Man does exercise his Patience.

I. The first Instance shall be this, that as none of the Difficulties he does find in the Duties of Religion do make him lay those Duties aside, so neither the Number of Temptations, nor the frequency with which they assault him, do cause him to give over his watching, and making resistance against them; or to sling away the Spiritual Weapons with which God has armed him for a Defence. His Patience has given him leave to consider the whole Matter, and he is convinced, that the greatest Difficulties in Religion, as in all Arts and Sciences, do happen at the first, and that when the Hardships of the beginning are once past over, the Service of God will prove not only easy, but very pleasant; and that with the same, or less labour, than a Man can raise an Estate, get a Name, or become powerful, he may fill his Soul with

with the solid and sincere Pleasures of Religion : A Possession incomparably more to be esteem'd than Riches, Fame, or Power. For though a man can never so clip the Wings of his Riches, as that they may not, in a moment all fly away ; never so secure his Fame, as that all on a sudden it may not quite perish by the same fickle breath, which gave it being ; never so discipline and govern his arm'd Powers, as that they may not all turn upon him, and destroy him : yet neither the envy, nor the strength of the whole World can rattle his mind of that tranquillity and joy which springs up from the conscience of things well done, and the faithful discharge of his Duty to God.

Moreover, why should we grudge at the pains to be taken in a godly Life, when the reward of them will be so great and inexpressible ? It is also fit and reasonable that there should be some hard Parts in the Business of Religion, to the end that the Pleasures which it does create might make the more deep and lasting Impressions upon us, and teach us to set the higher Rate upon them, and to be very solicitous and fearfull, lest by any false step we lose those Blessings, which cost us so much care and toil.

Besides, there will be still less cause to complain of the labour that goes to the making of a good Man, when we shall consider that the uneasinesses in God's service do proceed from our own Fault : for what can be more agreeable to the Native Sentiments of our Mind, than the Laws of our God, before we contract sinful Habits and Customs, and

thereby alter the Complexion and very Constitution of our Nature, and suffer our selves to be enslaved to the Lusts of the World and the Flesh? And it is but just we should taste of the Fruit of our own planting. And though the Paths that lead to Heaven prove straight and sometimes rugged, yet Christian Patience will so cheer up our drooping Hearts, that we shall not return back out of them, nor go astray from them, nor sit down in despair of ever arriving at the end of our Race. We shall not fail to work out our Salvation with fear and trembling, while it frequently refresheth our Memory, and animates our Courage with the pleasing assurance, that it is God who works in us both to will, and to do of his good pleasure. And the more work lies on our Hands, the greater diligence we shall give to make our Calling and Election sure.

2. If the Petitions the patient Man puts up to Heaven be not presently granted, he does not grow weary of his Devotions, and give them over, as if God neither heard him, nor had any regard to what he desired. For there be many good Reasons which convince him, that God's time to answer his Prayers is the best, and that he ought submissively to wait for it. Perhaps the thing he prays for, is not proper for his Condition, and might do him harm if he had it. Or perhaps he does not address himself to his Prayers with that just preparation which may testify his Sense of the Divine Presence, and that awfull regard he ought to have of the great God, with whom now
he

he has more immediately to do. Or it may be he does not pray with that warmth and intention of mind, which the vast importance of the mercy he begs for does deserve.

Therefore he ceaseth not to pray, although a speedy return be not made to his Prayers; as well knowing God's Ears are always open, and his Mercies ever free, but that the Fault must lie on his own side. Which obligeth him narrowly to look into the defects of his own Performance, and to mend them.

The Patience with which his Soul is sustained, even when God refuseth to grant the things he has pray'd for, preserves him from running into any sinful extreme. From either being so prophane, as to believe his Condition may be prosperous though he prays not at all, or so vainly fancifull, as to hope by any superstitious Practice to render his Prayers the more effectual. He is as far on the one hand, from being puffed up with the haughty confidence of the *Stoic*, who bids his wise Man, *fac te ipse felicem*, make himself happy, as he is from degenerating into the superstition of the *Papists*, who, lest their Prayers should miscarry, address them to Hundreds of Mediators, more than God has either appointed, or allow'd, and without one Example in the Primitive Church to justify it.

Insomuch as some honest and learned Men of that Church could not forbear laying open the absurdness and impiety of this modern practice of these Semi-Christians, who pray hardly oftner to
God

God than to the Virgin Mary, ^d thinking it the highest crime to say the Lord's Prayer, if presently they do not add to it an Ave Maria, as if that, without this, would not be of the least value. By which course they seem to imply, that God's hand is grown shorter than it was in the beginning, and the power and merit of Christ's Intercession, so weakened by length of time, that they find it necessary to joyn a multitude of Saints to him to be his Coadjutors. And to this purpose Henno interprets Gen. 2. 18. ^e *It is not good that the man should be alone, let us make a meet help for him. That is, says he, one Advocate or Mediator in Heaven is not sufficient for Mankind, which has so many causes of the highest and most dangerous consequence depending before God: Let us make him a meet help, i. e. The Blessed Virgin.*

Neither are Opinions so ridiculous, and Usages so repugnant to Primitive Christianity, to be charged only on the weak and ignorant Members of

^d Quo magis demitor frigus istud inusitatum Semichristianorum, in quibus non solum refrigit dilectio Dei, sed propemodum extincta est cognitio Dei: aversi videlicet existentes à Christo ad Mariam, æque filii cultu degenerantes ad cultum Matris, adeo ut Putent summum esse scelus, dicere orationem Dominicam, nisi statim addant salutationem Angelicam, perinde ac si citra hanc non valeat cassam nucem. *G. Wicel. Elenc. abus. p. 124.*

^e Scriptum est, *inquit*, non est bonum hominem esse solum; faciamus ei Adjutorium, id est, non sufficit unus Advocatus vel Mediator humano generi in cælo, cum tot ac tam periculosas causas habeat coram Deo: faciamus ei Adjutorium, hoc est, Beatam Virginem. *Vid. Wicel. Elenc. abus. p. 125.*

that

that Church, since these things have taken up a Place in their Publick Offices, and we find Pope *Pius II.* directing his Prayers immediately to the *Virgin Mary*, to cure his Fever, and in that Prayer ^f *acknowledging her power to be infinite, and the whole world to be filled with its Miracles.* And *Leo X.* ^g gives her the Title of *Goddeſs*, and ^h *Bonaventura* a Cardinal and a Saint has burleſqu'd the Book of *Pſalms*, applying and tranſlating the incommunicable Attributes of God and Jeſus Chriſt unto the *Virgin Mother*,

But the humble patient Chriſtian we are deſcribing, he both abhors the impious Doctrines of *Epicurus*, that holds God is too high and too buſy to mind our Prayers, and the falſe Worſhip of the *Romaniſts*, who go about to reconcile the

^f *Pia Dei Genetrix, quamvis tua poteſtas nullis coarctetur finibus, ac totum impleat orbem Miraculis, &c. H. Turſellin. Lauret. hiſt. l. 1. c. 26. p. 81.*

Matrem quippe ſuam Præpotens ille Deus Divinæ Majeſtatis, poteſtatique ſociam, quatenus licuit, aſcivit. Huic olim cœleſtium, mortaliumque principatum detulit: ad hujus arbitrium, quoad hominum tutela poſtulat, terras, maria, cœlum, naturamque moderatur: — ut omnes intelligant, quicquid ab æterno illo, auguſtisque bonorum fonte in terras profluat, fluere per *Mariam*. *H. Tur. el. Ep. P. Aldobrand. Cardin.*

^g Sed procedant: ne tum nos, tum etiam *Deam* ipſam inani lignorum inutilium donatione luſiſſe videamini. *P. Bembi Ep. lib. 8. ep. 17. p. 181.*

^h Diligam te Domina cœli & terræ, & in gentibus nomen tuum invocabo. *Pſal. 17. 1.* Adorent te familiæ gentium, & glorificent te omnes ordines angelorum, *Pſal. 21. 5.* In te Domina Speravi, non confundar in æternum, *Pſal. 70. 1.* *Bonavent. Op. Tom. 6. p. 478.*

offended

offended Deity ⁱ with trifling and childish Penances.

He does not hope to move God to hear him the sooner by scourging his Back, or by a Pilgrimage perform'd barefoot. He does not cross his Body, but he crucifies his Lusts ; he does not put off his shoes, but he layeth aside every weight which may clog and incumber him, so that he cannot run with patience the Race set before him. But he has a great care that the fear of being drawn into the senseless Superstitions of *Rome*, betray him not into a neglect of natural reverence in his Devotions, and the omitting of decency and order in the Worship of God. Neither does he believe that the length of his Prayers will the more recommend them to Heaven, or that he shall have a speedier grant of them, when they are utter'd in unpremeditated, and sometimes unseemly Expressions, than when offer'd up in a grave Form of proper and well chosen Words.

He is not so much concern'd for the Circumstances of his Prayers, as the sincerity of them. He is even afraid of being so loud in private, as to make the Streets the Witnesses of his Devotion, lest he should only receive the *Pharisee's* Reward ;

ⁱ Quamobrem exigua hæc data est mihi Pœnitentia, 1. Ut omnibus patribus & fratribus pedes exosculer. 2. Humilitatis officium, quod est cloacas expurgare, per ottiduum subeam. 3. Ollas & vasa eulinæ eluam. 4. Per spatium unius horæ coram venerabili sacramento culpam deprecet. 5. Per mensis cursum quotidie ter conscientie examen faciam. 6. Jam meipsum flagellem, donec tertium fuerit appositum ferculum, vel Dominus Rector sufficientie signum dederit. *E. Hasenmull. hist. Jesuit. p. 73.*

but he retires into the Secresies of his Closet, and there poureth forth his Soul before God, with a profound reverence, an unfeigned humility, and deep sense of his own Wants; and though his Prayers be not always long, yet he suffers few Hours of any Day to pass without sending up to Heaven hearty and earnest Supplications, with Thanksgivings.

3. He does not unreasonably terrify himself with distant Dangers, and anticipate Calamities before they come. For the remote Evils we so much dread, may both prove very tolerable when they come, and make but a short stay with us. Nay, though to us they may seem insufferable, and by no human Means to be avoided, yet the all-wise Providence of God, whose ways are as unsearchable as the great Deeps, may prevent their coming at all, and scatter our proud Enemies before the Wind, who boasted of their Powers as invincible; contriving for us a wonderful deliverance, when we suppose our selves on the brink of destruction.

And surely the *Israelites*, when they beheld *Pharaoh* and his Hosts floating upon the Red-sea, could not but with shame reflect upon their own distrust of God's Wisdom and Goodness, and those unjust reproaches they had cast upon *Moses*, as if they had been deliver'd on purpose from their Bondage in *Egypt*, to perish in the Wilderness.

But such Fears never more deserve Censure, than when we are so confounded by them as to neglect our Callings, desert the Stations wherein God has placed us, and take ill Courses to pre-
serve

serve our selves against them. When we are so terrify'd about the events of Things, as to seek to *Cunning Men* for a Resolution: and perhaps embark our selves in some down-right sinful Methods for our own Security. We ought always to keep

our Eye upon our Lord's Rule; *Take*
 Matth. 6. *therefore no thought for to morrow; suffi-*
 30. *cient unto the day is the evil thereof.* It

being a Reproof to those impatient Christians who are not content with having made an honest Provision for their present Necessities, but are also so anxiously and unmeasurably solicitous about the future, as to evidence unto the World their Independency upon Divine Providence.

4. The humble and patient Christian, when Crosses and Afflictions overtake him, neither grows froward under them, nor stupid. He neither suffers himself to be cast into Despair by immoderate Grief, nor his Virtue to be stained by getting loose from his Troubles. He neither dishonours God, nor injures his Neighbour, nor lays violent Hands upon himself. He does not murmur and fill all People's Ears with complaints for such Calamities, as are as natural to his Condition, as it is for the Sparks to fly upward, and of which all Men taste more or less.

He sets the Good he receives against the Evil he suffers, and by a just Comparison finds his Happiness far to overbalance his Misfortunes. He discovers an exact Wisdom in God's Providence under the great variety of its Dispensations; and ever mildly composes himself into an entire Submission to all that is harsh and grievous in his
 Christian

Christian Warfare ; so far is he in bad Times, and when he is ill used, from falling into violent fits of Sorrow, and languishing away in a melancholy Retirement.

And indeed the more a Man indulges his Grief, the greater head it will make against him, and in tract of time so dispirit his Mind , that he shall not be fit either to grapple with his present distress, or to guard himself against any other. For ^k though all other Things in the World by use and custom become easy to us, yet Grief is ever to be excepted ; because it is impossible to make Grief become grateful and pleasant to us, by accustoming our selves to grieve ; but on the contrary, Grief by continuance, is so far from being asswaged, and deposing its sour and churlish Nature, that it grows more fierce and outrageous, and by our tame yielding to it, will bring both Body and Mind so low, as in the Conclusion to overwhelm and stupify all our Faculties and Powers.

Farthermore, although he does not allow his Pains to throw him into the Excesses of Sorrow, yet he is not so stupid and void of all Sense, as to pretend, or endeavour to perswade others, that he does not feel them ; nor arrived to that pitch of Vanity with the *Stoics*, as to boast of the indifference between the Rest on a Bed, and the Tortures on a Rack, just as if the one was as agreeable to his Constitution as the other. He does not there-

^k Jo. Stearne *de obstinatione*, p. 121.

fore think it his Privilege to be without Passions, whereof he knows so good an use may be made, but he strives to govern them by his Reason. He sees no cause to judge that the several Hardships and Miseries which fill the World with sighs, and groans, and lamentations, have nothing of reality in them, but are all to be resolved into mere Opinion or Fancy; or that Torments can be the more easily endured, when they are called by fine Names.

No, he is sensible of his pain, and it is his great Business, that the Sense of it may not breed in him any unworthy Apprehensions of God, or transport him into any Evil or indecent Speech or Carriage, such as may reflect Dishonour upon his most Holy Religion. And he ever upholds in his Soul a just abhorrence of that false and wicked Tenet, asserted by the same Sect of Philosophers, that it is a piece of Heroical Gallantry for a Man in sharp Pain or great Troubles to starve himself, or cut his own Throat. For so to do is a Violation of the Laws of Nature, and an Usurpation upon God's Prerogative, who has a right to that Service, which by Self-murder we are render'd uncapable to perform; it is an injury to human Society, who have a claim to some share of our Labour; it is making our selves the judges in God's stead, whether it be fit for us to live any longer or no? it is the highest Affront we can put upon the Divine Goodness, since by evident Construction we declare, that it is better for us to die, than to subsist any longer in that uncomfortable Condition Providence has chosen for us;

and that we are so little beholden to God for all the Mercies of this Life, that irreverently and unmannerly we turn them all back upon him.

In a word, the Christian fortified by Patience, as he doth not think Death is to be feared, when it comes upon him by Divine Appointment, so neither believes he that Life is to be despised, so long as God shall please to continue it. Seeing it will ever be in his Power by God's Grace, whether in Sicknes, or in Troubles, to enjoy a contented and serene Mind.

And to make his Patience the more steady, he enquires into the Causes of his Calamity; and if he happeneth to have been involv'd in it by his own Crime, Neglect, or Mismanagement, he neither bursts out into Complaints, nor sits down slothfully under it, nor yet does any other Violence to himself than what is in order to the Cure, and may be the most effectual Means to remove the Cause.

But if the Evil comes by another Man's Fault, he employs his Clemency and Patience in forgiving it; and is so far from returning the Injury, that he prays God also to pardon it, and stands prepared to receive another.

And lastly, if it do not come directly, either by his own Folly, or another Man's Malice, he submits, and is thankful for it, as an Act of Providence, designed either to reform his Manners, or to try his Virtue, and the Sincerity of his Love of God.

And it was the Sense of the great Good that Afflictions may bring, and of the Joy Holy Men

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perceive

perceive in their Sufferings for the Cause of Christ, that did transport St. Chrysostome into such an Hyperbolical Rapture, as to profess, ¹ *That if any one would give him the whole Heaven, or the Chain with which Saint Paul's Hands were bound, he would prefer this before that. If any one would place him among the Angels above, or with St. Paul in Bonds, he would chuse the Prison. If any one would make him to be among the Powers about the Throne, or such a Prisoner, he would rather chuse to be such a Prisoner. For nothing is better than to suffer Evil for Christ's Sake.*

5. When he is persecuted for his Religion, he neither deserts it, nor by any unlawful Means defends it. He will not renounce his Faith to escape Persecution, and yet he dreads by resisting of Authority to promote the Cause of Religion. He will sooner part with his Life, than give up his Bible, as those impatient Christians once did, who, by the Title of *Traditores*, will be infamous to all Posterity. And rather than quit the Hopes he has of enjoying endless Happiness by his firm Profession of Christianity, he will yield up his Body a Sacrifice to the Malice of his Persecutors, and endure the utmost Misery that can come by their torturing of it. And avow to

¹ Εἰ τις ἐμοὶ τὸ ὅρανον ἐχαιρέσει πάντα, ἢ τινὲς ἄλλοισιν ἐκείνῳ, ἢ τὰς χεῖρας ὁ Παῦλος ἐδέσσει, ἐκείνῳ ἂν ἐγὼ παρατίμησα. Εἰ τις με μᾶλλον ἀγγέλων ἢ ἀνῶ, ἢ μᾶλλον Παύλου δεδεμμένον, τὸ δεσμώθειον ἂν ἐλοιμῶ. Εἰ τις με καὶ ἐκείνων ἐποίησιν ὅτι δυνάμεων, ὅτι αἰὲς τὸ θρόνον, ἢ δεσμώτῳ τοῦτον, τοῦτον ἂν μᾶλλον ἐλόμῳ γίνεσθαι δεσμώτη. Καὶ γὰρ ἔστιν βέλτιον τὸ κακῶς παθεῖν ἢ διὰ χειρὸν. S. Chrys. de Patien. Tom. 6. p. 868.

them, with the Primitive Martyr, ^m *That his Body does owe Patience in every Member of it to his Creator.*

And as above all Earthly Treasure he values the Word of God, so has he such a just Esteem for all the Parts of it, as not to dare to corrupt and mangle them, though it be for never so good an End. And therefore he cannot but detest the Impiety of the Course taken by the Fathers of the Society of *Jesus* ⁿ, to propagate the Christian Religion in *China*, and the *Indies*, where the Belief of the Sufferings, and putting to Death of our ever Blessed Lord *Jesus Christ*, being accounted an Extravagance that might give great Offence, as it had heretofore proved a Stumbling-Block to the *Jew*, and seem'd Foolishness to the *Gentile*, they smother'd the Doctrine and Scandal of the Cross, and preached up a glorify'd *Jesus*, but not a crucified *Saviour*. And permitted the Christians publickly to adore the Idol *Cachim choan*, only fetching them off by a very subtle Invention, which was, mentally to direct those Adorations to the *Image* of *Jesus Christ*, which they had hid under their *Cloaths*.

Whereas had these Men possess'd their Souls with true Christian Patience, such as would have enabled them to suffer for the Cross of *Christ*, they would have had the Courage also to Preach it up; and as then their Practice would have car-

^m Καθ' ἕνα τὸ μέλ^{ος} τὸ σῶμα τῷ κτίσαντι χρεώσεται ὑπομ^{ον}
ναι. S. Greg. Nyss. de Theod. Mart. p. 1014.

ⁿ Myst. Jesuit. Let. 5. p. 51.

ry'd a Conformity to that of the first Planters of Christianity, so we might have hoped their Endeavours would have been blest with a good Measure of the same Success.

These good Fathers indeed have gone on Journeys, as far as the Rising and Setting Sun, to make Converts; but had their Love for Mens Souls born a proportion to their fierce Desires of increasing the Riches and Splendor of their Church and Society, they would not have confined their Charity to the Places which abound with costly Spices, and where the Bowels of the Earth are replenish'd with Veins of Gold; but their Zeal would have cast some warmth upon the poor frozen People that dwell near the *North-Pole*, as well as upon the rich Countries of the *East* and the *West*. And the starv'd *Laplander*, who hardly ever heard of a Popish Apostle, should have had a Share in their Christian Kindness, no less than the Inhabitants of wealthy *Peru*.

Moreover, as the patient Christian stands prepared for the heaviest Afflictions, rather than he will be induced to corrupt the Purity of his Faith, or add to, or diminish the Number of the Articles of his Creed; so is he highly concern'd about the Honour of his Religion, that the Reputation of it may not be lessened, by any faulty proceeding of his in the Defence thereof; or his doing any Thing in it self Wicked under the pretence and colour of it. He does not think Christianity can be spread or promoted by any other Means than it was at first set up by in the World; or that

the least Service can be done to Religion by acting contrary to the exprefs Precepts thereof. And therefore he cannot but condemn those, ° who by force of Arms go about to enlarge the Borders of *Christ's Kingdom*, and compel Men upon pain of Death, to become his Subjects, and in order to rectify their Errors in the Faith, sentence their Bodies to the Flames. A Method so contrary to that taken by our Lord, his Apostles, and their next Successors, that *Richerius* the Learned *Sorbon* Doctor confesses, ^p *That the Christian Church, for above a thousand years, never inflicted capital punishment in the mere Cause of Religion.*

Neither can he pass a more favourable Judgment on those, who take upon them to absolve whole Nations from their sworn Duty to their Prince, on the score of Religion ; or upon those, who under the pretence of defending their Rights or Religion, ^q resist lawful Authority. It being a Blasphemy

° Sacrum Evangelium ante omnia annunciandum curarent, mox etiam admonerent ut foedissimis moribus relictis, cum honestis viris compositè & pacatè vivere vellent, & Hispanorum amicitiam sincere colere. Quas si conditiones acciperent, &c. sin minus, jubere eos capi & trahi in servitutem : denique in eorum corpora, fortunas, & vitam ferro, flammâ, & omni Belli clade sæviri. *Hier. Benzo. Hist. Nov. Orbis, p. 74, 75.*

^p Hoc obiter notandum, Christianam rempublicam mille atque amplius annorum decursu nunquam pœnas capitales Religionis ergo inflixisse. *E. Richer. Hist. Gen. Conc. Tom. 1. p. 588.*

^q Omnibus Christianis diligentissimè advertendum, quòd Deus usque adeò hanc impietatem in Regibus detestatur, & usque adeò fidelibus populis imponit officium hoc Reges sic delinquentes castigandi, & ab omni regali altitudine funditis dejiciendi, ut si hoc loco populus Regi suo vel exile quid indulgeat ; Deus eo facto populum peccare, & divinam suam majestatem non leviter offendere declarat. *G. Rossæus aliàs Giffordus de just. Reip. Christ. Author. in Reg. imp. p. 611.*

against the Divine Wisdom and Power, to suppose God can ever stand in need of our Sins to bring to pass his most glorious Designs.

He then in whom this Vertue of Patience dwells, keeps a due regard to the Commands laid upon him, to submit himself to the supreme Powers, and he dares not lift up his Hand against the Lord's Anointed, or levy War upon the most plausible Account whatsoever: Nay, to him it cannot but seem a Wonder, that the Doctrine of Resistance should have gone down so glibly with any, who have read the New Testament, and are baptized into the Christian Faith.

Now since Disobedience to lawful Governors has been a frequent Sin in these Times, wherein Men have studied and strain'd to find out such Numbers of Cases, in which they believe they may lawfully resist those whom God has set over them, as that they hardly have left a Place for Christian Patience to bear its Part in; I intreat leave somewhat the more largely to insist upon these two things. 1. To prove that all Resistance to the Supreme Authority is unlawful. 2. To shew with what Care, Impartiality, and Patience the good Christian searches into the Grounds and Causes of his Persuasion, that the Commands of Authority are sinful, before he refuses to pay obedience to them,

First, To prove, that all Resistance to Supreme Authority is unlawful; in order to which we may observe these three Things,

1. That

1. That there is an universal Command in holy Scripture, laid upon all Christians to be subject to the Supreme Powers.

2. That this Command is enforced with strong and clear Reasons.

3. That the Popes of *Rome* were the first Pretenders from Scripture, to a Right to resist the Civil Power.

1. That there is an universal and absolute Command in Holy Scripture, laid upon all Christians to be subject to the Supreme Powers in all Cases. Now nothing is plainer than that, if we be required to be subject in all Cases, Resistance in any will be sinful. *Let every soul* Rom. 13. 1. *be subject to the higher power.* To which Christian Precept there's no exception to be found for any Person in any Instance, from one end of the Christian Institution to the other. The Duty of Subjection is grounded both upon the Precepts of *Christ* and his Apostles, and confirmed by their constant Practice. He and they not only paid Tribute to *Cæsar*, but gave Proof of their submission even to the bitterness of Death it self. And his and their Examples have been faithfully copied out by the Apostolick Church, in the Lives of its pious Confessors and glorious Martyrs. Subjection is a Duty, than which there hardly is any oftner repeated in the Christian Law, so as we cannot plead ignorance of it. It is pressed with such Evidence of Reason, that cuts off all Pretences

ces of evading it ; it is set down in such plain, easy, and full Expressions, as that there can be no colour to doubt about the right understanding of it. The holy Scripture gives permission no more to the People collected into one Body to rebel, than it does to each of them, by himself singly considered. Every Christian, in all Circumstances, is required to conform to the Laws of the Supreme Authority, if they have no repugnancy to God's Laws ; and to suffer patiently where Obedience would be a Sin. Now there being in our Religion a general Precept to be subject to our Governors, without one Exception to it, what will the Sons of Disobedience urge in Excuse of themselves ? Will they say that the Evangelical Precepts were not to bind perpetually, and that our Obligation to observe them is already ceased ? If it be, then we have done with our Religion and our Bibles, and may lay them both aside.

It is most certain, that by the same Argument they would take off their Obligation to this plain Christian Duty, they may excuse themselves from their Obligation to all the rest. Will they plead, that the Gospel is not a perfect Rule of Duty, and that the inspired Writers did not foresee and provide for all Cases ; and that therefore it is but reasonable there should be a Supplement of new Doctrines and Rules, where the Gospel has been defective ? But is not this rank Popery ? Do we not justly condemn the Church of *Rome* for taking upon her to make new Articles of Faith ? Is
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not this to incur the guilt of *St. Paul's Anathema*, which shall pass upon whosoever preaches another Doctrine?

Or will they say that the general Laws of the Gospel bind but sometimes, and the universal Rules hold only in particular Cases? That is, notwithstanding *St. Paul* does lay a strict Injunction upon every Soul to be subject to the Higher Powers, yet that some ought to be excepted. But is not this the way to destroy all the Laws of the Christian Religion? since upon the same ground they dispense with one Law of *Christ*, they may dispense with as many as they please. Is not this to open a Gap to all Impiety and Looseness? Yet to these miserable Shifts must the Advocates of Rebellion be driven.

So it was the Fate of our unhappy Nation to run it self into a most unnatural and bloody Rebellion, by a Set of Distinctions that had not the least Footstep in the Christian Religion. * *By Distinctions between a Power radically limited, and not only in the use and exercise of it; between a Moral Power to resist, and an authoritative and civil Power; between Resistance of the King himself, and of his Agents and Officers; between Resistance positive, and active; negative and passive; between jus regiminis & usurpationis, according to God's Law and Man's Law; between Resistance of the King's Power, and of his Will; between fighting against the Magistrate, and against the Man.*

[*England's Distract.* p. 11.

And the same ill Cause which put Men upon inventing Distinctions; that would in no wise agree with the Faith of *Christ*, and to which the Primitive Christians were strangers, did lay a necessity on them to do Violence to the holy Scriptures, and to extort Senses out of them different from their plain meaning.

Thus to evade this Text of St. Peter, *Submit your selves to every ordinance of Man*
 1 Pet. 2. 3. *for the Lord's sake, whether it be to the King as supreme, or to Governors, &c.* Jo. Goodwin, in his Defence of the horrible Sentence against the late King of glorious Memory, tells us, *That the Supremacy here asserted unto the King, is not over the whole Body of his People, but only over Inferior Officers.*

Now that the King should be Supreme, as St. Peter declares, and yet subject, as our Author asserts, to the whole Body of the People, is a Matter as hard to make out, as it is to reconcile Contradictions. And it is manifest, that St. Peter requiring submission expressly, first to the King as Supreme, then to Governors as under him, does extend this Precept to others, besides the inferior Officers, that is, to the People.

It must be granted, that, as it is absurd Speech to say, he who is the Supreme Ruler, can have any Person not subject to him in his own Dominions, so also that in this Apostolical Injunction to submit to the King, there is no more a Reserva-

‡ Goodwin's Defence, p. 15.

tion made, for the whole Body of the People to resist, than for Under-Officers ; no more for Under Officers, than for private Men.

However, ^r *Junius Brutus* to escape the force of the same Text, puts a gloss upon it contradictory to that of our other Author, he attributing the right to resist to inferior Officers, which was given before to the Body of the People. For he declares, that *these Exhortations* of St. Peter and St. Paul to Submission, ^v *are directed to private Persons, who by his confession have no other remedy than prayers and patience; but that the inferior Magistrates not only may, but are in Duty bound to resist a Tyrant.*

But in finding out Expedients to fence against direct Precepts of Scripture, it may be observ'd that his *Holiness* has been before this sort of Men, and set them a Pattern from this very Text. For *Innocent III.* (who Sainted *Thomas à Becket* for

^{*} *The true Name of which Author Learned Men do conjecture, with great probability, to be Hubert Languet. Voetius in disquisitione de auctore vindiciarum contra Tyrannos, quæ sub nomine Junii Bruti Celsæ typis editæ sunt, Huberti Langueti opusculum hoc esse, verosimilius facit, quàm ut amplius ea de re dubitare sustineam. Vinc. Placc. Pseudon. Catal. p. 369. Mihi videtur auctorem fuisse Hub. Languetum : Lofannæ fuit vir doctus, qui Pagellas habuit Scriptas manu ipsius Langueti, & quidem ita scriptas, quasi composuerit, deinde stylus cum ipsius stylo congruit. Bæclerus ad Grotium de Jur. Bel. & Pa. lib. I. Vid. Placcium, p. 370. And no Author in print before Milton has affirm'd that Beza was the Writer of this ill Book.*

^v Sed præterquam quòd ad privatas personas adhortationes illæ diriguntur, quibus nullum aliud remedium, quàm preces & patientiam reliquum esse semper diximus, meminisse hic quoque oportet, cùm dicimus, Magistratus inferiores, aut Regni alicujus ordines, posse, imò & debere Tyrannidi obistere. *Junii Bruti* de jur. Magist. p. 317.

Sedition

Sedition and Treason) in a Letter to *Henry Emperor of Constantinople*, puts a pleasant Interpretation upon the Place, *viz.* that these Words, *Submit your selves to every ordinance of man, whether to the King,* * are to be understood of *St. Peter* himself, for that he did write to his own Subjects; and that to those Words, *to the King as supreme*, is to be added this limitation, *in temporals*; because in *matters spiritual* the Pope is above him. Which is to say, either that *St. Peter* by the *King* did mean the *Pope*; or that *St. Peter* when he taught Christians the Duty of Subjection to the King, unhappily forgot to put in a Clause or *proviso*, to secure the Supremacy of his Successors over the Civil Power.

Infomuch, as the Doctrine of the Lawfulness of Resistance to the Supreme Powers, must be laid aside for an unchristian Opinion which can never be maintained, unless we will suppose a Right in the Pope, or some other Party of Men, to interpret the Scriptures contrary to the manifest Sense of the Words, and either to add to, or take from them such Passages as may suit with their present Turn. And it always holds true with respect to the Sovereign Power in any Country, what was said by Judge *Cresbald*, both like a pious Christian, and an able Lawyer, concerning the Royal

* Locum hunc de ipso Petro intelligendum esse responder: *Scribebat enim (ait) Apostolus subditis suis, &c. deinde ad illa verba, Regi tanquam præcellenti, addendam esse hanc coarctationem, in temporalibus: Pontificem enim in spiritualibus antecellere. Innoc. Gentillet. Apol. pro Gal. Christ. p. 163, 164.*

y Authority in our own Nation, That the Jura Regalia of our Kings are holden of Heaven, and cannot for any Cause escheat to their Subjects; nor they for any Cause make any positive or actual forcible Resistance against them; but that we ought to yield to them Passive Obedience, by suffering the Punishment, albeit their Commands should be against the Divine Law. And that in such Case, arma nostra sunt preces nostræ, nec possumus, nec debemus aliter resistere; for who can lift up his Hand against the Lord's Anointed and be guiltless?

2. That this Command to be subject to the Higher Powers, is enforced by the Holy Writers with divers strong and clear Reasons. 1. Because the Powers are ordained of God, so that he who resists them, resists the Ordinance of God. Which Reason will carry a perpetual Obligation along with it: For if it be always our Duty to submit to the Ordinances of God, then it will ever be a Sin to resist the Higher Powers. And so long as God has a Title to our Obedience, so long Subjection to his Chief Minister will be our Duty.

Now if this Doctrine of St. Paul be True, then that Doctrine must be False, that all Power being originally from the People, where^z the Powers exceed the just Bounds of their Authority, they

y Judge Cress. Legacy, p. 5.

z Est quoque alia ratio quare Reges justissime reprehendere possumus, atque iis etiam, si vim faciant, resistere. Quum enim finita sit & terminata eorum potestas, — si quando extra terminos sibi circumdatos evagari vult, & in alienam messem suam falcem immittere, quia jam non ut Rex agit sed ut Tyrannus, hic gloriosum est regem coarguere, eique non verbo solum, sed re quoque obistere. G. Ross. p. 564.

may be call'd to Account for it, and that Kings not performing their Duty, the Subjects are released from theirs.

For we may observe, That though the *Roman* Emperors rarely came to their Crowns by Right of Succession, but receiv'd them from the Hands of the Senate, or the Soldiers, yet the Apostle acknowledges them to Rule by God's Appointment, and forbids therefore all Resistance utterly. If then we will but grant, what with no reason we can deny, that Christian Kings have as good Titles as Heathen Emperors had, we must be bound to make the Apostle's Inferences also, That they are ordained by God, and that it is our Duty ever to submit to them. So that notwithstanding the Power had first been conferr'd by the People, yet they cannot resume it when they please, and make the Supreme Authority accountable to them.

2. We are required to submit our selves to every Ordinance of Man *for the Lord's*
 1 Pet. 2. 13. *Sake, i. e. for the Sake and Honour of the Lord's Religion*, upon which some Seducers had brought a great Scandal, by teaching, That it sets Men at liberty from the Obligation of being subject to Authority. Neither if it was ask'd, What Men those were, who crept among the Christians, and would have infected them with such pernicious Principles? should we be much surprized, and at a loss to find an Answer, and to shew what Necessity the Apostle had to issue forth so early a Prohibition against Resistance of the Higher Powers; since a little before that

Time ^a *Judas Galileus* founded a Sect, of which probably were those *Galileans*, whose Blood *Pilate* had mingled with their Sacrifice; who did chuse to suffer the most cruel Torments that could be devised, rather than they would acknowledge any mortal Man to be their Lord and Prince. And Rebellion and Sedition in those Days were Crimes whereof the *Jews* were frequently guilty. So that by our Submission we shall assert and maintain the just Credit of the Christian Religion, which is meek and peaceable, and *put to silence the Ignorance of foolish Men*. It being it seems in the Judgment of *St. Peter*, a Mark both of Ignorance and Folly to think the Religion of *Jesus* did allow its Professors in any rebellious Practice against their Governors.

3. We are to be subject, because the Magistrate is the *Minister of God to us* Rom. 13. 4. *for good*.

The Benefits and Blessings of Government are so necessary to our Well-being in the World, that as Mankind could not subsist without them, so neither can any Government subsist, without it be allow'd that the Supreme Power be uncontrollable. And albeit it must be confest, that it is a heavy Judgment upon a Nation for the Rulers thereof, by Lust and Ambition pusht on, to exercise Tyranny over it, yet it will be evident to them who have been either conversant in the Histories of Times past, or registred the Experiences of their own, that the Evils which proceed

^a Joseph. Ant. Jud. l. 18. c. 2.

from Oppression by our Governors, bear no proportion to the Miseries and Calamities which naturally spring from Rebellion and Civil Wars. Where the Bounds between Right and Wrong are all levell'd, and the Lives, Liberties and Properties of Men, brought under the Arbitrary Power of the longer Sword ; where Beggars and Servants ride on Horseback, and Princes and Masters go on foot ; where nothing appears but Rapins, Ruins, Outrages and Devastations ; Houses plunder'd, Towns fired, whole Countries laid waste and desolate, and the Inhabitants slain, or fled, or confined to dark and noisome Prisons ; where the Father falls by the Sword of his own Son, and the Son by the Hand of his Brother ; and they who were closely united by Neighbourhood, Friendship, Blood, and the Profession of the same Religion, forgetting all these Sacred Ties, do in a most unnatural and salvage Manner rip up, and let out the Bowels of one another. So true is it,
c That the King's Prerogative doth in his own Hand become a Sceptre to protect his Subjects from Ruin ; but in the Hands of the Subjects becomes many times Spears sticking in their own Sides, and as Spades to dig their own Graves the sooner for Death.

3. *We must needs be subject, not only for Wrath, but also for Conscience sake.* That is, not only for fear of Punishment from those in Authority, but from the sense of Subjection being a Duty, which God has laid on us. So that the love of God, as

c Judge Creshald's Legacy, p. 6.

well as apprehensions of the Magistrate's Displeasure, do keep the Christian Man firm to his Resolutions, of not lifting up his Hand against the Sovereign Powers. And from this reason of our Obligation to submit to Authority, we may wipe off that notorious Scandal, which has been fasten'd on the Primitive Christians by *Bellarmino*, and others, namely, That therefore they were subject to the Supreme Powers, because they were not strong enough to resist them; as if they had wanted the Power only, but not the Will, to rise up against them, and lay them aside.

Which Charge, as it always was not true in Matter of Fact, since there be Instances^d when the Christians had Forces enough to have made a dangerous Resistance, if their Consciences would have granted them a License to rebel; so it is altogether beside the Grounds of their dutiful and humble Deportment, which did proceed not from the dread of the Emperors, whom they were too weak to oppose, but from the certain Knowledge they had, that Resistance would be a violation of the Laws of their Holy Religion.

The Truth is, *Bellarmino* gives out, That the

^d Si enim & hostes exertos, non tantum vindices occultos agere vellemus, deesset nobis vis numerorum & copiarum? — hesterni fumus & vestra omnia implevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum. — Cui bello non idonei, non prompti fuissetus, etiam impares copiis, qui tam libenter trucidamur, si non apud istam disciplinam magis occidi liceret, quam occidere? *Tertul. Apol.*
p. 30.

^c reason why *Christians did not depose Nero, Diocletian, Julian, Valens, and others, was not because they were destitute of a Right, but of the Power to do it.* That ever such a Speech should come out of the Mouth of a most eminent Cardinal ! But on the contrary, both *St. Paul* and *Peter* lay strict Injunctions on their Converts to be subject to their present Governors, not because they were in no Condition to resist them effectually, but for Conscience sake, and because they are ordained by God.

Now if the Magistrate be ordained by God, then it is no more lawfull for an Hundred Thousand Men to resist him, than for Twelve ; and if we are bound to submit for Conscience sake, no increase of our Numbers or Strength can alter the Rule of our Duty, or take off the Obligation of Conscience. So that had the first Christians had more potent Armies than *Nero* or *Julian*, yet no Right ever could have accru'd to them thereby to oppose God's Ordinance, or to proceed against their Conscience. We may perceive therefore a wide Difference between the *Cardinal* and the *Apostles* in this Matter. He resolves the subjection of the Primitive Christians into a mere point of Prudence and Discretion, but they into a Principle of Duty and Conscience. He ascribes their quiet

^c Quòd si Christiani olim non deposuerunt Neronem, & Diocletianum, & Julianum Apostatam, ac Valentem Arianum, & similes, id fuit quia deerant vires temporales Christianis. Nam quod aliqui jure potuissent id facere, patet, &c. *Bellarmin. de Rom. Pont.* l. 5. c. 7. p. 891.

and peaceable Behaviour under Tyrants to their defect in Strength and Numbers ; but we find them, in what Circumstances soever placed, always avowing the Necessity of Subjection, as an indispensable Precept of their Religion : But with more Modesty certainly, we may charge the *Cardinal* with the Guilt of grievous Slander, than raise a suspicion of the least Hypocrisy in the Primitive Martyrs.

Wherefore, notwithstanding the Supreme Authority of a Nation may sometimes be reduced to such Extremity, as that Rebels may be out of both the Fears and Danger of the Publick Sword, yet they can never get out of the reach of their own Consciences, nor free themselves of those terrible Convictions, wherewith it will ever sting the Children of Disobedience, and testify that they shall receive to themselves Damnation.

2. That the Popes of *Rome* were the first Pretenders from Scripture to a Right, not only of resisting Kings, but of deposing them, and absolving their Subjects from their Duty and Allegiance. Many Hundred Years after our Saviour's time, the Doctrine of Non-Resistance to the Higher Powers was constantly taught, and universally practised in the Christian Church. There was a great degeneracy from the Primitive strictness in the Lives of Christians, and much Human Mixture in the Doctrines of Christianity, before Men did claim, by a Title derived from Christ, a Right to controul the Supreme Authority. And as the Lusts of the Flesh did more vigorously put forth themselves in the Conversation of those who pro-

self'd the Doctrine of the Cross, so the greater pains was taken to corrupt a most pure Religion, that it might warp into a compliance therewith, till at length Men had near worn out of their Minds the sense of their Duty to God and the King.

It was toward the end of the Eleventh Century, when *Gregory VII.* called *Hildebrand* before he was Pope, did take upon him, both to excommunicate the Emperor *Henry IV.* and to divest him of all Royal Power, ^f pretending to free his Subjects from the Allegiance they had sworn. That *Hildebrand* was the first Pope who usurped such an extravagant Power over all the Crown'd Heads in the World, may be made evident from the ancient Acts and Monuments of the Church, and the concurrent Testimony of the Historians of those and later times. The Church of *Liege* in their Answer to *Paschal II.* declare, & *Hildebrand the Pope is the Author of this new Schism, and has first lift up the Priest's Spear against the Imperial Crown, and excommunicated those that favour'd the Interest of Henry without difference or distinction. All were content with the use of the spiritual Sword down from*

^f Hildebrandus Papa omnes adversantes Imperatori absolvit ab infidelitate & perjurio. *Sigeb. Gemblac. Chron.* p. 603.

^g Hildebrandus Papa Author est hujus novelli Schismatis, & primus levavit Sacerdotalem lanceam contra diadema Regni, primò indiscretè Henrico faventes excommunicavit. *Leodens. ep. advers. Paschal.* 2. p. 137. Ed. a *S. Schardio.*

Hoc exemplo omnes à primo Gregorio contenti, utebantur gladio spirituali usque ad ultimum Gregorium, i. e. Hildebrandum, qui primus se, & suo exemplo, alios Pontifices contra Imperatorem accinxit gladio. *Leodens. p. 138.*

Gregory the first to Gregory the last, i. e. Hildebrand, who first did arm himself, then other Popes, against the Emperor, by his Example. ^h I read the *Acts* (says Otto Bishop of Frisingen) of the Roman Kings and Emperors over and over, and nowhere find any of them before this, by the Popes, to be excommunicated, or deprived of his Kingdom. ⁱ Of the Emperors he's the first that was deposed by the Pope; and it is a Dispute among the Schoolmen yet undecided, whether the Pope can depose the Emperor. Thus Trithemius. ^k For altho' the Bishops of Rome were revered as the Heads of the Christian Religion, the Vicars of Christ, and the Successors of St. Peter; yet their Authority extended no farther than to the asserting and defending of Points of Faith. — Gregory VII. first of all Popes, supported with the Arms of the Normans, and the Treasury of Mawd, a Lady of powerful

^h *Lego & relego Romanorum Regum & Imperatorum gesta, & nusquam invenio aliquem, ante hunc, à Romano Pontifice excommunicatum, vel Regno privatum. Otto Frising. Chron. lib. 6. c. 35.*

ⁱ Ipse primus est inter omnes Imperatores per Papam depositus. Scholastici certant, & adhuc sub iudice lis est, utrum Papa possit Imperatorem deponere. *J. Trithem. Chron. An. 1106.*

^k Nam etsi ante Romani Pontifices, tanquam Christianæ Religionis capita, Christique vicarii & Petri successores colerentur, non tamen eorum autoritas ultra protendebatur quàm in fidei dogmatibus vel asserendis vel tuendis — Primus omnium Romanorum Pontificum Gregorius VII. armis Normannorum fretus, opibus Comitissæ Mathildis, mulieris per Italiam potentissimæ confusus, discordiæque Germanorum Principum bello civili laborantium inflammatus, præter maiorum morem, contemptâ Imperatoris auctoritate & potestate, cum summum Pontificatum obtinuisset, Cæsarem ipsum, à quo si non electus, saltem confirmatus fuerat, non dicam excommunicare, sed etiam regno imperioque privare ausus est; res ante ea sæcula inaudita. *Onuph. Panvin. in vita Greg. VII. p. 272.*

Interest thorough Italy; and encouraged by the Discord of the German Princes engaged in a Civil War, when he had got the Popedom, contrary to the Practice of his Predecessors, contemning the Power and Authority of the Emperor, did presume, I do not say to excommunicate, but to deprive Cæsar of his Empire, by whom he had himself been confirm'd at least, if not elected. A Thing before those times never heard of.

¹ This Novelty only, not to say Heresy, had not yet put forth it self in the World, that the Priests — should teach the People, that they owe no Subjection to bad Kings, and though they had sworn Allegiance to them, that yet they ow'd them none. Nor were they to be said perjur'd who should conspire against the King. Nay, he who will obey the King is to be reputed excommunicate; he who will resist him, to be absolved from the Sin of Injustice and Perjury.

It is true, a few of his Predecessors had made some Attempts to incroach upon the Royal Power: But what they did can bear no comparison with the Usurpations of *Hildebrand*. And he, to avoid the Imputation of being the Author of such unjust Innovations, and to make his ambitious Designs the more prosperous, did alledge, that Pope

¹ Nimirum, ut pace omnium bonorum dixerim, hæc sola novitas, non dicam Hæresis, nec dum in mundo emerferat, ut Sacerdotes — doceant populum, quòd malis regibus nullam debeant subjectionem, & licet eis sacramentum fidelitatis fecerint, nullam tamen debeant fidelitatem, nec perjuri dicantur qui contra Regem senserint; imo qui Regi paruerit, pro excommunicato habeatur, qui contra Regem fecerit, a noxa injustitiæ & perjurii absolvatur. *Sigeb. Gembl. Chron. p. 606. ex Bib. J. Pistorii.*

Zachary had deprived King *Childeric* of the Crown of *France*, and set it upon *Pepin's* Head. But by the Stream of Writers it does appear, that by a Conspiracy of the Nobility and People ^mKing *Childeric* was laid aside, and application only made to the Pope to allow and confirm an ill Deed. But the deposing of Princes by their own Subjects was a thing in it self so wicked, and wherein there was no precedent for Popes to intermeddle, that *Zachary* was to that degree confounded with this Address from *Burchardus* in the Name of the People of *France*, that " at first he durst not so much as take into his Thoughts a Work of such great Moment. *Bellarmino*, a constant Advocate for the Popes in all Causes, says indeed, ° That no Man in his Wits will deny this act of the Pope to be righteous, especially since the Event has taught that the Change was most happy. But if we are to measure the Goodness of the Deed by the Suc-

^m Pipinus factus est rex ex communi suffragio Principum. *Apol. Hen. IV. p. 156. ed. à M. Freher.*

Romanus Pontifex respondit, illum debere Regem vocari qui rempublicam gereret: detonso igitur *Hildrico* & in Monasterium detruso, mox *Franci* *Pipinum* sibi Regem constituunt. *Annal. Franc. edit. à P. Pithæc, par. 2. p. 5.*

Pipinus verò per Papam *Zach.* ex electione *Francorum* factus est Rex *Francorum.* *Got. Viterb. Chron. p. 436.*

Proceres Regni & Populi amplexi *Pipini* virtutem, pertæsiq; regis amentiam, *Zacharia* Romano Pontifice prius consulto — *Pipinum* Regem creant. *Sabellic. en. 8. L. 8. vid. Hottomani Francogalliam, c. 13. p. 108.*

" Initio minimè audebat tam magni momenti cogitationem suscipere. *P. Amy. in vit. Childer. p. 63.*

° Quod sanè justum fuisse nemo sanæ mentis negabit, præsertim cùm eventus docuerit mutationem illam felicissimam fuisse. *Bellarmin. de Pontiff. lib. 2. c. 17. p. 655.*

cess of the Event, then all the Outrages and Vilanies in the World, so long as they prosper, will by this Argument be justify'd, and victorious Rebels may believe they are carrying on the work of the Lord.

^p It may be here worth noting, how *Honorius I.* who was Pope above an Hundred Years before *Zachary*, did reprove the Bishops beyond the *Po*, who were earnest with the Nobility to set up *Ari-oaldus* in the Place of *Adoevaldus* King of *Italy*, against their Oath of Allegiance, and summon them to appear with their Cause before him.

The Popes, it seems yet, had not discover'd that they had Power to dispense with Oaths, and cancel the Obligation of that Duty of submission to Kings, which *St. Peter* had laid upon all Christians. It was not in those Days revealed, that that Text,^q *Thou hast put all things under his feet*, was meant of the Pope; and the better to accommodate it to his Holiness, that we are to understand by the *Beasts* of the *Field*, *Men*, by the *Fowl* of the *Air*, *Angels*, by the *Fish* of the *Sea*, *Souls* in *Purgatory*: All put under the Pope's Feet.

Now as to *Hildebrand*, though he was a Publisher of new Doctrines, yet there will be no reason to believe he brought them down from Heaven, if we may credit the Account of his Morals, which is given by his Contemporaries. Cardinal *Benno*^r taxes him with all the deadly Sins, each

^p *Sigon. de Reg. Ital. l. 2. p. 57. Anno 625.*

^q *Antonin. Sum. vide respons. ad Tortum. p. 177.*

^r *Benno de vita Hildebrandi, p. 43, 44, 45, &c. edit. à R. Reineccio. 1581.*

of which, upon the Commission of it, does immediately put a Man out of a State of Salvation : With Murthers, Rapine, Adultery, and constant Practice of the Black-Art.

Hildebrand however passes always with *Bellarmino* for a Saint, and *Baronius* recommends his Example to the imitation of *Paul V.* as the most excellent Person that ever sat in the Papal Chair. And they have no Names bad enough to bestow upon *Benno*. Both of them also insinuate the probability of the Book being written by a *Lutheran*, which goes under *Benno's* Name : But *Baronius* was very unlucky in his Conjecture that ^s *Reinerus Reineccius* was the Father of this supposed spurious Piece, when near Fifty Years before the Edition of *Reineccius*, the Life of *Hildebrand* by *Benno* was Published among the Tracts in the Book, Entitled, *Fasciculus rerum expetendarum ac fugiendarum*. ^t It is the main Business of these two Learned Men in their voluminous Works to ascribe uncontrollable, I may say boundless Power to the Bishops of *Rome*, and to maintain their Right in the most unconscionable Claims to a Sovereignty over Emperors and Kings ; otherwise *Bellarmino* would never have vented it for Truth, that the Pope can change the Nature of Things,

^s Hic inquam consartor imposturarum; de quo alterum de duobus dicendum est, vel quod eas ipse commentus sit stylo mendaci. *Baron. Ann. Tom. 11. An. 1076. num. 7. p. 469.*

^t Sedis Apostolicæ *Baronius* ita erat acer propugnator — ut diuturna Regum maximorum imperia non dubitaverit scriptis suis labefactare atque convellere. *Jan. Nicii Pinac. par. 1. p. 89.*

and that ^v if falling into Error he should command Vice and forbid Vertue, the Church would be bound to believe Vertue to be Vice, and Vice to be Vertue.

It being strange, that in the same Period he supposes the Pope can err, he should assign such a Power to him, as by reason of its Inconsistency with the Perfections of the Divine Nature, we may not ascribe to the Almighty God himself. Otherwise *Baronius* would not have pick'd out of the whole Catalogue of the Popes, *Gregory VII.* and *Alexander the III.* as Patterns for *Paul V.* to govern himself by. At the latter of whose Feet *Frederick Barbarossa* ^x lying prostrate, he trampled upon his Neck, and began to sing that of David, thou shalt go upon the Asp and Basilisk: And to the Emperor, who, his Spirits boiling within him, said, [this submission is made] not to thee, but to Peter; the angry Pope, pressing harder with his Foot, did reply, both to me and to Peter.

And *Hildebrand*, the other Pope recommended to *Paul V.* *Henry IV.* ^y upbraids with having by Money got Favour, by Favour got the Sword, by the Sword placed himself in the Seat of Peace,

^u Si autem Papa erraret præcipiendo vitia, vel prohibendo virtutes, teneretur Ecclesia credere vitia esse bona & virtutes malas. *Bellar. de Rom. Pont.* p. 803.

^x Collo ipsius prostrati pedem imposuisse, cœpissèque interim Davidicum illud, super Aspidem & Basiliscum ambulabis: Friderico autem ingentes adhuc spiritus alenti, dicentique, non tibi, sed Petro, irato similem, impressa fortius planta, respondisse, & mihi, & Petro. *Sabellit. Rer. Ven. dec. 1. l. 7. p. 200.*

^y Pecunia favorem, favore ferrum, ferro sedem pacis adisti, & de sede pacis pacem turbasti. *Ep. Hen. IV. p. 196. ex Bib. Ruberi.*

and, when in the Seat of Peace banish'd Peace from it. Gregory ^z could not but confess himself advanced by violent hands into St. Peter's Chair. In which Chair he did dictate or decree, ^a That his Name alone should be rehearsed in the Churches. That he has Power to depose Emperors. That he ought to be judged by no Man. That he can absolve Subjects from their Allegiance to unjust Princes. That he should give himself the Title of Christ's Vicar, and yet make his Kingdom to be of this World, and by his Decrees set aside the plain Precepts of Christ! That he should pretend to be the Successor of St. Peter, and teach Doctrines directly contrary to those of St. Peter!

In which Chair he thunder'd out Curses against the Emperors, Kings, Princes, Bishops, and demanded Tribute almost of every Kingdom in Europe. Engaging them in bloody Wars, and setting their Subjects loose from their Duty and Obedience. He contrived an Oath in such a Form, to be imposed upon Kings, as no honest Man could take it.

^z Ortus est magnus tumultus populi & fremitus — violentis manibus me in locum Apostolici regiminis, cui longè impar, rapuerunt. Greg. VII. Ep. l. 1. Ep. 3. Concil. Labb. Tom. 10. p. 7.

^a Quòd illius solius nomen in Ecclesiis recitetur. Quòd illi liceat imperatores deponere. Quòd à nemine ipse judicari debeat. Quòd à fidelitate iniquorum subditos potest absolvere. Concil. Tom. 10. p. 110.

Vir dignus Pontificatu ad deprimendum Politicorum supercilium; Monarchas terruit nominis sui & zeli claritate. Captivitatem Ecclesiæ, & servitutem, quam à principibus patiebatur, restituit. Genebr. Chron. p. 582.

Kings are to swear, ^b *faithfully to observe whatsoever the Pope shall command them.* Bellarmine's Doctrine truly agrees with this Oath. For if the Pope should command a Prince to murder an Hundred of his innocent Subjects, he was bound to believe it would be a Vertue so to do. But the fiery Rage of this fierce and haughty Man discharged its self chiefly upon *Henry IV.* whom he excommunicated four times, ^c deposed him unheard and unconvicted, and gave his Kingdom to *Rodolphus.* And, *after a terrible Journey in the depth of a severe Winter, made him, without all his Attendants, and stript of his Royal Robes, ^d to wait barefoot and fasting three whole days before he would admit him but into his presence,* he all the time carelling his Mistres in the Castle at *Canusrum.*

^b *Juramentum Regis.* — & quodcunque mihi ipse Papa præceperit, per veram obedientiam fideliter, sicut oportet Christianum, observabo. Concil. Max. Tom. 10. p. 279.

^c Fuit autem hic Henricus ore facundus, ingenio acutus, eleemosynis largus, in re militari fortunatissimus. Contra hunc Imperatorem Greg. VII. commovit & fovit Rodolphum ducem Saxoniae, quem Electores in Phorcheim congregati elegerunt in locum Henrici, quem Papa deposuit nec confessum nec convictum. *Fel. Fabr. Monach. Ulm. Suevic. Rer. Script. ed. à Goldast. p. 91.*

^d Venit ille ut jussum fuerat, & cum castellum illud triplici muro septum esset, intra secundum murorum ambitum receptus, foris derelicto omni comitatu suo, deposito cultu regio, nihil præferens regium, nihil ostentans Pompaticum, nudis pedibus, jejunos, mane usque ad vesperam perstabat Romani Pontificis sententiam præstolando. Hoc secundo, hoc tertio die fecit. *Lamb. Schafnab. p. 149. ed. Pistorii.*

Infomuch as in his own Letter to the Germans upon this Occasion, he acquaints them, *that all wonder'd at the strange hardness of his heart, and some cryed out of him as not proceeding with the gravity of Apostolic Severity, but with the cruelty of brutish Tyranny.*

The Church of *Liege* farther inform us, they had read that *Hildebrand*, [†] *the only Pope who hath added to the holy Canons, had commanded the Marchioness Mawd, as the condition of the forgiveness of her sins, to subdue Henry the Emperor. — But whence, say they, is this new Authority, by which impunity of the Sins past, and licence for those which shall be hereafter, is offer'd to the guilty without confession and repentance?*

These Proceedings do indeed suppose God ^s to have committed to the Pope a Power, not only of determining disputable Points, but as *Benedict* tells *Paul V.* of making new Creeds.

So that it was judiciously observ'd by *Aventi-*

^e Omnes quidem insolitam nostræ mentis duritiem mirarentur, nonnulli in nobis non Apostolicæ severitatis gravitatem, sed quasi Tyrannicæ feritatis crudelitatem esse clamarent. *Greg. Ep. L. 4. Ep. 12. Concil. Tom. 10. p. 159.*

[†] Solus Hildebrandus Papa ultimam manum sacris Canonibus imposuit, quem legimus præcepisse Mathildi Marchionissæ, in remissionem peccatorum suorum, ut debellaret Henricum Imperatorem. — unde hæc nova Autoritas, per quam reis sine confessione & pœnitentia offertur præteritorum peccatorum impunitas, & futurorum libertas? *Leoden. Ep. p. 141.*

[‡] Commissum ei munus à Deo excelfo, non modò articulos indeterminatos determinandi, sed etiam Fidei symbolum condendi. *Bened. in Præfat. respons. ad Tortum. p. 179.*

mus, ^h that Hildebrand did absolve Men, not from their Sins, but from the Law and Sacraments of Christ, undermine the Peace and Piety of our Religion, raise War and Seditions, indulge Whoredom, Murther, Perjuries, Perfidiousness, Rapines, Fire; and to hide his Ambition did not only devise Fables, corrupt Annals, pervert Records, but also adulterate the heavenly Oracles. Forcing the Divine Writings to serve his Lust by false Glosses put upon them.

And the Councils of Mentz, Brixia and Wormes did great service to Christianity, and pursued truly the Interest of the Church, when they deposed Gregory VII. ⁱ as not elected by God, but one who impudently obtained the Popedom by Fraud and Money, subverted Ecclesiastical Order, disturbed the Kingdom of the Christian Empire, menaced Death to the Body and Soul of a Catholic and Pacific King, defended a perjured King, sow'd Discord among Friends, Strifes among the Peaceable, Scandals among Brethren, Divorces between Man and Wife, &c.

^h Homines non peccatis, sed lege Christi, atque Sacramentis solvit, Pacem atque Pietatem Religionis nostræ labefactat, Bella, Seditiones concitat, Stupro, Cædi, Perjuriis, Perfidiis, Rapinis, Incendio indulget. Non solum ad Ambitionem suam occulendam fabulas comminiscitur, Annales corrumpit, res gestas invertit, sed etiam cælestia Oracula adulterat: Divinas Literas falso interpretando suæ libidini servire cogit. *Aventin. Ann. L. 5. p. 573.*

ⁱ Quia illum constat non à Deo electum, sed à seipso, fraude ac pecunia impudentissimè objectum, qui Ecclesiasticum subvertit ordinem: qui Christiani imperii perturbat Regnum: qui regi Catholico ac pacifico corporis ac animæ intentat mortem: qui perjurum defendit regem: qui inter concordēs seminavit discordiam, inter pacificos lites, inter fratres scandala, inter conjuges divortia. *Concil. Tom. 10. p. 389. Edit. à Labbeo.*

To come to the last Scene of this high-spirited Pope, who put the Christian World all into Commotion, if we may believe *Paul Bernriedensis* a Writer on his side, and publish'd by *Gretser* the Jesuit, ^k *these were his last Words, I have loved righteousness, and hated iniquity, therefore I die in banishment* : But if we will give credit not only to *Matthew Paris*, but *Sigebert Gemblacensis*, and others ; and to what *Cuspinian* found in most ancient Records : ^l *He dying, to the Cardinals assembled about him did confess, he had greatly sinned in his Pastoral Charge, and stirr'd up the Wrath and Hatred of God against Mankind by the Instigation of the Devil, ^m *and that on his Death-Bed he did extremely grieve for the trouble he had given Henry the Emperor, and so did absolve him.**

And after all, why should it seem strange to any Man that *Gregory VII.* should use crown'd Heads so coarsly, when he had such a mean Opinion of *Royal Power*, as in an Epistle to *Heriman* Bishop of *Mets*, to declare ⁿ *that Kings owe their*

^k Ubi verò in extremo positus erat, ultima verba ejus hæc fuerunt. Dilexi justitiam & odivi iniquitatem, propterea morior in exilio. *P. Bernr.* p. 240.

^l Moriens Cardinalibus convocatis confessus est se valde peccasse in cura Pastoralis, ac suadente Diabolo contra humanum genus iram Dei & odium concitasse. *Matth. Paris*, Anno 1087. pag. 13. *Sigeb. Gembl.* pag. 605.

^m Invenio in vetustissimis annalibus Hildebrandum Monachum qui Greg. VII. dictus est, dum moreretur, plurimum, quòd Henricum Imperatorem molestasset, doluisse, & ob id, ante obitum suum absolvisse. *J. Cuspinian.* in vita *Hen. IV.* p. 357.

ⁿ Quis nesciat Reges & duces ab iis habuisse principium, qui Deum ignorantes, Superbia, Rapinis, Perfidia, Homicidiis, postremo universis penè sceleribus, mundi Principe Diabolo videlicet agitante, super pares, scilicet homines, dominari cæca cupiditate, & intolerabili præsumptione affectaverunt ? *Greg. VII. Ep. L. 8. Ep. 21. Concil. Max. Labb. Tom. 10. Col. 269.*

beginning

To

beginning to those Men, who knew not God, and who, by the agency of the Devil, and by Pride, Rapines, Perfidiousness, Murthers, and all kind of wickedness, got the dominion over them who by nature did stand on the same level with them. And in the same Epistle, ° *Who doubts but that the Priests of Christ ought to be accounted the Fathers and Masters of all Kings and Princes?* And P *that Gold does not more excel Lead, than the Sacerdotal Dignity the Royal Power.* And likewise, 9 *That there is more power granted to an Exorcist, since he is made a Spiritual Emperor [i. e. Conjuror] to cast out Devils, than can be to any Layman on the score of Secular Dominion.*

Now was there ever a greater Patron of Republican Principles than this Pope, who most maliciously and fallily lays the *Foundations* and *Original* of *Kingly Power* in the Lusts and Sins of Men, assisted by the Devil? Could *Knox*, *Milton*, *Rutherford*, *Goodwin*, or any *Commonwealth's-Man* of them all, have spit ranker Venom at Kings, or spoke with greater Contempt of their Authority than *Hildebrand*, who makes them *Servants* to the *Priest*, and their Power less than that of one of the most *inferior Officers* in the Church?

° Quis dubiet Sacerdotes Christi Regum & Principum omniumque fidelium Patres & Magistros censerī? Ibid.

P Quòd Aurum non pretiosius sit Plumbo, quàm Regia Potestate sit altior Dignitas Sacerdotalis. Col. 270.

9 Major Potestas exorcistæ conceditur, cùm Spiritualis Imperator ad abjiciendos Dæmones constituitur, quàm alicui Laicorum causâ Sæcularis Dôminationis tribui possit. Ibid.

And having made this Report of the Life and Behaviour of *Hildebrand*, and cited the Authors upon whose Authority it does rely, I conceive I need not tell the Reader, that the Writers I have dealt with were all of the Church of *Rome*, and generally confessed to be the most eminent and judicious Historians in these Matters; and that most of the notorious Crimes charged upon *Hildebrand* do not appear more from others, than from his own Words to be found in his Books or Epistles. Neither will it be easy to free *Bellarmino* from much disingenuity in going about to take away the Credit of *Jo. Aventinus's* History, for that he does not name the Authors from whence he has it; when in the Period immediately above that which *Bellarmino* quotes out of *Aventinus* concerning the Faults of *Henry IV.* *Aventinus* declares, that he follow'd the Publick Authority of the Letters, *Diploma's*, Edicts, Rescripts, that passed between *Henry* and *Hildebrand*, still preserved in their Libraries. And that he did not charge either of them with any Vice, which was not owned by their Friends, nor praise any Virtue in either, which was not before ascribed to them even by their Enemies. But how far *Bellarmino* was from relating things thus honestly, we may rest satisfied

Bellar. de Rom. Pont. lib. 4. c. 13. Col. 837.

^r Extant præterea in Bibliothecis nostris Epistolæ, Diplomata, Edicta, Rescripta Hainrici, & Hildebrandi ultro, citroque missa. Ego horum instrumentorum Publicam sequar Authoritatem, utriusque causam sedulo, & ex fide perorabo: vitii utriusque (ut homines fuerunt) notandis, amicis, in virtutibus prædicandis hostibus credam. *Jo. Avent. Annal. Boi. lib. 5. p. 563.*

from the Citation now mentioned. Where he has from *Aventinus* transcribed the Vices of the Emperor, but concealed his Vertues which next follow.

Now had we time, it would not be hard to shew, how the Bishops of *Rome*, who did tread in the Steps of *Hildebrand*, have been for the most treated with the same Sharpness, and Disrespect. How the Princes have asserted their Rights conferred by God against the unjust Intrusions of Popes. And with what Contempt and Neglect they have receiv'd their insolent Messages in all Countries. I produce an Instance or two, Ancient and Modern. When *Boniface VIII.* writ to *Philip* the Fair of *France*, to give him to know he was subject to him in Matters Spiritual and Temporal; and that they were Fools who thought otherwise. His Answer was, Let your Holiness's wonderful Wisdom know, that in Temporals we are subject to no Body. They that complain of the indecency of the King's Language, must observe it is the same the Pope used first, and that his Holiness should not have provoked his Son to wrath.

Bonifacius servus servorum Dei Philippo Francorum Regi scire te volumus, quod Spiritualibus & Temporalibus nobis subes. — aliud credentes fatuos reputamus. Philippus D. G. Francorum Rex, Bonifacio se gerenti pro Pontifice maximo, salutem modicam sive nullam. Sciat tua maxima fatuitas in Temporalibus alicui nos non subesse. *Les Croniq. & Annal. des France par Nicolle Gilles, p. 132. A Paris 1562.*

Mira hominis impudentia fuit, qui Regnum Galliae Pontificiae maiestatis beneficium asserere ausus est. Verum multo stolidiores esse puto, qui disceptant an tantum liceat Pontifici. *J. Tillii Chron. de Reg. Franc. ad Ann. 1302.*

When

When *Sixtus V.* sent out his Bull against the King of *Navarr*, pronouncing him a Heretick, and that he had cut off his Right of Succession to the Crown of *France*: The King, in his Remonstrance, does declare, ^v *That as to the feigned Crime of Heresy, whereof he is falsely and unjustly accused, he affirms that the Pope (saving due Respect to his Holiness) does falsely, wickedly and maliciously lye. And that he is of all Hereticks the greatest, as he undertakes to prove in a free Council assembled, according to the Laws.*

I further observe under this Head, that the Popes did take upon them first only to confirm the Emperors by putting the Crown on their Heads, and from thence afterwards they pretended to a Right to depose them. And yet among all ^x the *Eastern* Emperors, none but *Justinus I.* and *Petrus Altissiodorus* were crowned by Popes. He by *John I.* and this by *Honorius III.* And in the *Western* Empire this Custom commenced but in *Charles* the Great, upon whose Head *Leo III.* placed the Crown in grateful consideration of the excellent Services he had done the Church against the *Lombards*.

Now should it be said, that the Relation we make is of Matters done at a remote distance from our times, and that we may presume the Doctrines

^v Quòd ad confictum crimen Hæreseos attinet, de quo falsò & injustè ab illo Sixto, qui nomen Papæ sibi arrogat, accusatur; ait & affirmat hunc (salvâ ejus Sanctitate) falsè, nequiter, & malitiosè, mentitum esse; huncque ipsam fore Hæreticum omnium maximum. Quemadmodum recipit probare in Concilio libero & secundùm Leges congregato. De post. Mor. Gall. p. 305.

^x *M. Roussel. Hist. Jur. Pont. l. 7. p. 699.*

of deposing and killing of Kings (though not yet condemned by the Church of Rome) to be disown'd by all the Members of it, since some of them have writ expressly against them, and none of them have lately given us any occasion to charge them with holding these wicked and unchristian Doctrines. To this it may be answer'd, that although the present Pope *Innocent XI.* has censured sixty-five lewd and pernicious Propositions, taught by *Jesuits*, and other *Popish* Casuists, if that may be call'd a Censure which is so very soft and gentle, yet he has slipt over this Doctrine so frequently taught by the same Men, *That a Prince excommunicated or depriv'd by the Pope, may and ought to be deposed or killed by his own Subjects, or any whatsoever, as heretical*, without taking the least notice thereof. What reason can we assign for this? Could his *Holiness* be ignorant of a Proposition maintained by *Parsons, Mariana, Rossæus, Bellarmine, Suarez, Becanus, Hessius, Valentia, Hereau, Gretser, Sanctarellus*, and many others? Or could he think there was not so much need to condemn this King-killing Doctrine, and that the Consequences of it were less dangerous than those by him condemned, when yet the teaching thereof has been the occasion of spilling of so much Christian Blood, and was the Foundation upon which the *Powder-Plotters* laid their horrible Design, and when but a few Months before this Decree of the Pope came forth, so many of the Sons of his Church in our Nation fell by the stroke of Justice for conspiring the Death of the King?

What

What can we then say, but that this small and harmless Error of the Casuists teaching the Lawfulness and Duty of killing Heretical Princes, was spar'd by his *Holiness*, when he condemned so many others, out of prudent foresight of the good Service it yet one time or other may do the *Roman Church*? And there will be more ground for this Conjecture, when we remember that Cardinal *Peron* did solemnly profess, that before he and his Brethren the Bishops of *France* would by Subscription declare the deposing Doctrine to be unlawful, they would die Martyrs at the Stake.

And as for those of that Church who have writ against this Power in the Pope of deposing Kings, we know some of them labour under an Excommunication at *Rome* for their pains to this Day. And whether there be fresh occasion to charge any Papist with these Doctrines, let what follows determine.

One *J. D.* a Jesuit, after the late Plot, puts forth a Catechism, entitling it, *A brief Instruction touching the Oath of Allegiance.* And with his Design he acquaints us in his Preface, that *it is to defend the Refusers of the Oath of Allegiance, and to confirm them in their Christian Resolution, and to reclaim such as have been misled.* As, in his Opinion, all those are who have sworn Allegiance to the King. And upon them he makes this odious and prophane Reflexion. *Some who took the Oath, have since, to ease their Fault slept at a Minister's Sermon, and taken the cheering Cup and Lord's Supper to help its Digestion.* Then as to the Oath

it self he tells us, ^y *That to hold this Oath cannot be taken without grievous sin, and without perjury, is but what two Popes have declared with several Breves. And accordingly, after several frivolous Matters debated, he brings his Scholar to acknowledge* ^z *I am ready to subscribe that you have made good the unlawfulness of the Oath. First by reason of the Title of Parliament exacting it. 2. For want of truth in all the Clauses of the Assertory Part. 3. For want of justice in the Clause of the Promissory Part. Lastly, For want of necessity; there being a necessity under a grievous sin, as the Pope declares, for the not taking it.*

And yet every one knows that the very design of the Oath so much condemn'd, is only to bring Men to acknowledge their Allegiance to the King, and to abjure that damnable Doctrine, that Princes which are excommunicated, or deprived by the Pope, may be deposed or murther'd by their Subjects or any whatsoever.

Now since in the Triennial Assembly of the *Jesuits* in London, April 1678, so great a part of the late Popish Plot was sworn to have been hatch'd; since the discovery thereof proved fatal to so many of them; since at their Death they did renounce the Doctrine of the Lawfulness, upon any Occasion or Pretence whatsoever, to design and contrive the Death of the King; and since the very Scope of the Oath of Allegiance was to preserve the King's Liege People from being tainted with those Opinions which the *Jesuits* in their

^y *Catech. p. 15.*

^z *Catech. p. 47.*

dying Speeches did condemn, it might reasonably have been thought, not only that no Member of that Society for the time to come would have writ against the Oath of Allegiance, but also that the whole *English* Order, in their next *Triennial Assembly*, would by some publick Acts have condemned the Doctrines of deposing and killing of Kings, and thereby have given both Credit and Authority to the Declarations, upon this Occasion, made by their dying Friends, and likewise Evidence to the World of their own Loyalty.

But so far were they from giving the King any farther Assurance of their Loyalty and Allegiance, that by a Decree they condemn afresh the Oath of Allegiance, and refuse to admit to Absolution, those of their Church, both that have taught the Oath to be lawful, and that have taken it, without they will publickly recant, and give manifest Signs of their Repentance, and promise amendment for the future.

The Decree of the Fathers of the Society of Jesus of the English Province, at their Provincial Congregation made, against the Oath of Allegiance at Ghent, the fifth day of July this present Year 1681.

That we may proceed with Uniformity amongst our selves in the manner of acting touching the Oath of Allegiance.

I. Let us all profess, that as much obedience and fidelity ought to be sincerely sworn and exhibited to our King from eve-

ry one of us, as is wont to be sworn and exhibited to any Prince whatsoever from other Catholick Subjects.

2. That the Oath, as now it is, sprinkled with many heterodox Clauses, cannot be taken, as being condemned by many Breves of Popes

3. If any (against the Decrees of Popes) have taught the foresaid Oath to be lawfull, let him not be admitted to absolution, without publick Recantation, either made or sacredly promised.

4. Those who against their Conscience have taken the Oath, let them be deprived of Absolution, without manifest Signs of Repentance, and promise of Amendment for the future. But those who with a good Conscience have taken it, are to be instructed : and if they renounce it, are to be absolved.

5. Let care be taken, lest either too much facility or morosity in absolving breed Scandal.

Thus we see what Opinion, not only single Members, but a whole Assembly of *English Jesuits* have of the Oath of Allegiance, and how they think themselves bound in Conscience to treat those of their Church, who either take the Oath, or write in defence of it : And what little ground any Prince can have to hope they ever should become truly loyal Subjects. For all their specious Professions of swearing as much Obedi-
ence

ence and Fidelity to the King, as other Catholic Subjects do to their Prince, will come to just nothing, so long as they refuse to abjure all Power in the Pope or the People to depose them. Since, should the Pope proceed to a Sentence of Deposition, they that acknowledge such a Power in the Pope, must take themselves to be absolved from all that Allegiance they had sworn, and from owning him any longer for their King. So that both the King's Safety, and their Allegiance will entirely depend upon the Pope's Pleasure.

Neither can the King have better hold of them, by any Oath they shall please themselves to take, since that Oath also, according to the Doctrine of the Decree, would become unlawful, and so cease to bind them, if it should happen once to be condemn'd by one of the *Breves* or *Bulls* of the Pope. Moreover, though these *Jesuits* do profess, yet indeed they do not exhibit as much Obedience to the King, as other Popish Subjects do to their Prince; for it is well known, that they of the *Gallican* Church do pay Obedience to the Laws and Edicts of their King even against his Holiness's *Bulls*; and sixty Doctors also of the *Sorbon* have declared, that the *English* Subjects of the *Roman* Persuasion may lawfully and safely take the Oath of Allegiance, which this *Consult* of *Jesuits* has condemned.

But to do the Reverend Fathers of that Order right, it must be confess'd, that notwithstanding all the Affronts they have put upon Kings, they can grossly flatter them, when it will serve the Interest of their Society. Of which egregious Flattery

tery the *French Jesuits* in their College at *Paris*, founded by the Bishop of *Clermont*, have given a very late Instance. Where in the Place of their old Inscription, *Collegium Claromontanum Jesu*, they have put up this, *Collegium Ludovici Magni*, wiping out at once the Names both of their Founder and Saviour.

What a change will Interest make in the Opinions and Practices of Men! Pope *Hildebrand* (to whose *Dictates* the *Jesuits* pay most religious respect) declares Kings to be the Priests Servants, and even inferior to the *Exorcist*: But these pious Fathers did not think they had given testimony sufficient of their Loyalty, till they had preferr'd their King before *Jesus Christ*.

And having thus proved that all Resistance to the Supreme Authority is unlawful, and that the Popes were the first abettors of it in the Christian Church by pretended Arguments from Scripture; I come,

2. To shew with what Care, Impartiality and Patience the good Christian searches into the Grounds and Causes of his Persuasion, that the Commands of Authority are sinful, before he refuses to pay Obedience to them. No Power on Earth can make him withdraw his Obedience to God, nor any Danger awe him into the doing of that which he believes to be a Sin. Where Man's Laws stand in opposition to God's Law, if it may be done without detriment to his Religion, he accepts the Benefit of Christ's License given to his Disciples, and makes his Escape by flying from one City to another, or else he patiently submits to

to the Penalty decreed to be inflicted upon him for his conscientious Refusal.

But because Men have refused to conform to the Laws of the Government when there has been nothing in them repugnant to the Will of God, and have been justly punished for their Disobedience, at the same time they have thought themselves Martyrs for the Cause of Christ ; and since on the one Hand it is most unhappy for them to suffer for their Mistakes, and on the other of ill Consequence to Governors, that their Laws, when just and expedient, should not be duly observed ; therefore the Man, who has possess'd his Soul with Patience, does not run away with the first Appearances of Things, as being prone to suspect the Error may lie rather in his Understanding, than in the Laws of his Superiors ; nor does he forbear to comply with the Will of the Higher Powers, till upon much consideration he becomes persuaded there can be no compliance without involving himself in Sin. And if a Law chance to be enacted, the Matter whereof may seem evil to him, he does not hasten rashly into any Conclusion, but he employs his Patience, his Sincerity, his Prudence in all the proper Methods to inform his Judgment truly, before he comes to a Resolution how he must behave himself.

And in order to prosper in a Work of such Importance, he begins it with hearty Prayer to God to bless his Undertaking, and guide him into all Truth. Before he enters into the Merits of the Cause it self, he impartially enquires, whether he be not carried into it by Prejudice, Passion, Profit, Fame,

Fame, or some other secular End. Whether he has not taken up this Opinion of the Unlawfulness of Conformity to the Laws, as well as many false ones, by the Prejudices of a disadvantageous Education ; by having heard the Arguments, read the Books, and conversed with the Men only, who are of one side ? There being reason to believe that many of the Dissenters from our Church are mere Strangers to all the Constitutions of it. They have rarely, if ever, been present all the time of Divine Service, they have never seriously perused any one Office of our Liturgy, and fairly weighed what may be said for it.

They scarce can pretend to have read more Leaves of the Book of Publick Prayers than of the *Alcoran*. However these Men separate from us, because they have been taught to do so, and because their Friends do, upon whom they have such a Dependance as not to dare to displease them. And in which course while they continue, their most dangerous Errors will be incurable.

He farther considers whether his present Dissent does not proceed from his having had a known Reputation in such a Party a long time ; and although he could now without any violence to his Conscience, yet he is ashamed to retreat ? Or whether it be not because he finds his opposition to the Government to be Popular, and he draws Crowds after him of Admirers ; or to be very profitable, he gains a fair Livelihood by it, and should be at a Loss for his Subsistence, did he not engage himself in the Interests of the Dissenters ?

Lastly,

Lastly, He considers whether he doth pass judgment in the other Cases which occur in his Life, with the same Scrupulosity and Tenderneſs he does in this. For if he have with such Art managed his Conscience, that notwithstanding its tenderneſs in the Matter of Conformity, it can allow him to live quietly in the known Breach of any of the Moral Duties of Religion, he has just reason to suspect his want of Sincerity as to the Causes for which he divides from the Church. If notwithstanding his long refusal to join with us in our Common Prayers, as stinting the Spirit, and not tending to Edification, he yet can submit to the Forms of Solemnization of Marriage to gain a Person with a great Fortune, and to legitimate his Issue to inherit it; and if, after many Years absence from our Churches, and separation from our Communion as Anti-christian and unlawful, he yet can receive the Holy Sacrament with us to qualify himself for an Office or Employment, it will be obvious either that his Conscience is perversely instructed, or that he is an Hypocrite.

Now as none of the Reasons before-mentioned can justify any Man's Disobedience to Authority, seeing they owe their rise to Pride, Interest, or Passion; so were such Heads of Enquiry duly poised in the Balance, and allow'd their just Weight, they would discharge out of Mens Minds abundance of those Scruples, wherewith they have brought much Charge and Trouble upon themselves, and given great disturbance to their Governors; and they would be able by these Methods to distinguish between what was done out of

of pure Conscience, and what under the Colour of it only.

But if having proceeded thus far, by a removal of those things, which, in this case, ought to have no influence upon Conscience, some dissatisfaction sticks still in the Mind, the proper work remaining is, to try the Objections of Conscience by the Rule of Conscience. The Rule of Conscience is the Will of God; the Will of God is discover'd by the Light of Nature, and revealed in the Holy Scripture. And by an Application of the Objection to the Rule, the Conscience may discern whether there be any strength in it. For whatsoever we find God to have commanded, we are bound in Conscience to do it; whatever to have forbidden, we are bound in Conscience to avoid it: And in Matters, by God neither commanded nor forbidden, the Thing is indifferent, and the Conscience free. A Man may let it alone, without omitting his Duty; he may do it without committing a Sin. For how is it possible, that should be a Duty which God never has commanded, or that a Sin which God never has forbidden? Thus the *Rom. 4. 15.* Apostle argues most truly, *where no law is, there is no transgression.* Wherefore, if upon a just comparison between these Commands of Authority, against which the meek Christian's Scruples have lain, and the Word of God, there does not appear any thing in them enjoined, which by the Divine Laws is forbidden; nor any thing forbidden which God has required, it will evidently follow, that he must acquit the Commands of his Governors from all imputation
of

of Evil, and dismiss those Scruples from his Conscience, which hitherto have been the occasion of his Disobedience, and exposed him to the Lash of the Law. And this is the Case of the Church of *England*; for few of the sober Nonconformists have been so far carry'd away with the Power of Prejudice, as to affirm that there is any Thing in her Constitutions expressly forbidden by any Law of God; and those few who have been so hardy as to pass this unjust Censure upon her, neither yet have, nor ever will be able to prove their Assertion. And those Places of Holy Writ which some Men would have prest into the Service of this Cause, when the Reason and Occasion of them has been thoroughly examined, to all unprejudiced Men have appear'd, to look another way.

But if the Scruple against Conformity is not taken from the Words of Scripture immediately, but inferred upon some Consequence which is thought to flow from them, or bottoms upon some difficult Text, which may require Learning and Depth of Judgment to the finding out of its Meaning, or upon a Metaphor or Allegory, as many Mistakes in Religion have done, or upon his ignorance of the State of the Church, and the Controversies and Errors on Foot, when those Portions of the Divine Writings were penned wherefrom he deduceth his Argument, and so he finds it an hard Matter to deliver himself from his Doubt, then he repairs to some Sober, Grave, Wise Man, eminent for his Piety, Learning, and Skill in Controversies; and having stript his Soul from Prejudices, and that Biass, which either Passion or Pro-

fit may have clapp'd upon it, with all Candor and Ingenuity he opens and lays his Case before him, resolving firmly to submit himself to his Reasons, so far as they shall convince him; and to order his Conversation accordingly.

And by taking this Course, there will be great Reason to hope he shall have his Doubts cleared, his Scruples removed, and those Objections dissolved, which had he relied alone upon his own Abilities, might have ensnared him in unwarrantable Disobedience to those God has set over him, and pull'd down heavy Calamities upon himself.

But if after all these honest and commendable Endeavours, again and again repeated according as the difficulty of his Cause required, and he had Opportunity to do it, he cannot attain to an entire Mastery of his Scruples, and give his Conscience full satisfaction, however he will evidence to the World the uprightness of his Heart in the Pains he has taken by his quiet and humble Deportment. For what Scruples soever he may have as to other Things, he is well assured that Meekness, Peace and Charity, are essential Ingredients in the Character of a true Christian. ^a And although the Learned may discover the Errors of his Understanding, yet it is his daily Care, the Good and the Wise shall have no true Reason to

^a Neque multum spei apparere de Puritanis, ut in Anglia vocantur, hominum genere turbulento & seditioso, ad moderationem & mutuam tolerantiam flectendis; animi eorum elatiores sunt, quam ut aliis præterquam sibi solis quidquam tribuant; novitatis cupidiores, quam ut Antiquitatem, & efferatiores, quam ut tranquillitatem respiciant, *G. Calixti* Judic. de Controv. Theolog. p. 138.

blame him for stubbornness in his Will, for haughtiness, perverse and unruly Passions, such as make him to condemn the Judgment of others, and will suffer him to comply with no Body but upon his own Terms.

He does not therefore grow peevish or censorious, and forthwith condemn all that differ from him in Opinion or Practice: He does not set up for a Patron of a new Sect, and lay aside all due Respects to Antiquity, draw as many as ever he can into his own Party, and confine Salvation to the small Number of his own Persuasion, as if the Divine Providence had engaged it self in securing them alone from all damnable Sins in Practice, and Mistakes in Faith. He does not whisper Stories and Jealousies into Men's Ears to dispose them to Turbulency and Sedition, nor speak evil of Dignities, and libel the Rulers of his People; he does not clamour against, nor arraign the whole Management of Publick Affairs, much less enter into wicked Plots, and with the same illegal Violences go about to maintain his own Religion, by which those of the Church of *Rome* have so often attempted to introduce theirs. But he is meek and patient, and easie to the Government under which he lives; he conforms to all its Constitutions as far as in Conscience he can; he is Affable and Courteous to his Neighbours, and upon all Occasions shews a great Charity for those who have not the same Sentiments with him in Matters of Religion: He minds his own Business, keeps his peculiar Opinions to himself, whenever they stand op-

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posite to the Establishments of Authority, and is contented privately to enjoy them.

And having thus presented you with several Instances which go to the description of the good Christian, who in patience has possess'd his Soul; I will now briefly propose the Means by which he doth attain it.

1. He is daily lessening his Desires of those things, whereof there is but small use, and he may subsist well without them. And having once contracted and confined his Appetite to what only is necessary to the comfortable Supports of Life, or in the first Rank of Things convenient for it, as he is but a little concern'd for the purchase of whatever else the World can afford, so the Loss of it never torments him.

Now the Necessaries to Life are so few, and almost in all Places, through the Goodness of God, so easy to be procured, that he who has stript himself of all covetous Desires of the Vanities and Superfluities that most Men spend their time in eagerly pursuing, may have his Will at a cheap Rate; and there are so few Things which will come cross upon him, that he hath hardly left a Blot open for even the spiteful to hit, which can ruffle and disorder his Patience.

2. He takes more care to govern his Passions, than to secure himself against Adversity. For it may always be in our power, by the Grace of God and good Management, to keep our Appetites and Passions under the Conduct of our Reason: but the nicest Care cannot secure us from Diseases, cannot preserve the Lives of our nearest Relations, Children

dren and Friends, or be a sufficient Guard against the Effects of other Mens Malice ; or exempt us from our proportion in the Miseries, which a Flood, or a Fire, or any other publick Calamity brings along with it. Moreover, Tempests in our Passions utterly unfit us for the Service of God, and rob our Souls of all sincere Pleasure. Whereas, there is no Instance of adverse Fortune, but by a generous patience will be conquer'd, and we may turn it into an Instrument of Vertue, that shall either hasten our Repentance, or increase our Trust in God, or make us fair Examples for less exercised Christians to imitate.

3. It is good often to suppose, that the severe Hardships, which we see others to labour under, may in a short time come to our own Turn ; by which Course, as we shall learn to be merciful to those in distress, and charitable in the Censures we pass upon the unfortunate, so we shall be admirably prepared to receive all sorts of Afflictions, which can never surprize and confound them, who live in constant expectation of them.

4. When our Minds are most free from the Disturbances and Rage of Passion, let us form Judgments of all the Good and Evil Things, which in the Course of this Life may happen unto us. And then peremptorily resolve in our Practice to adhere to, and follow these deliberate and well-advised Judgments, notwithstanding afterwards, our Fears, or our Fury, may tumultuously present us with new Measures to order our selves by.

5. That we may not be mistaken in the Judgments we frame of Things, let us be carefull to love every Thing in proportion to its Goodness. And the true way to rate this Proportion, will be to find out how much every Thing can contribute to the Peace of our Mind, which is the greatest Good we possibly can receive from Things. From which Rule we may certainly conclude, that we are absolutely to love God only, and Vertue : But to esteem and covet all Things else with Limitations, with Conditions, and ever with submission to the Divine Pleasure.

For as God is the sole Author of all true Peace and Joy of Mind, so Vertue is the Means alone, whereby we can qualify our Souls for so great a Blessing, and prevail with God to bestow it upon us. How vain then is it to set our Affections upon any of the Goods of this World, and to make them so necessary to our Happiness, as to think our selves miserable, if we suffer a Disappointment in our Expectation ?

6. The most powerful Means to the attaining of Patience, is to carry our Eyes beyond the next and immediate Causes of Adversity, unto the great Disposer of Things, by whose Sufferance, if not Decree, every Publick Calamity, every private Affliction comes to pass. So we shall discover a righteous Judge, never punishing the Wicked above their Demerit ; a merciful Father, ever designing to reclaim the Perverseness of his Children by his gentle Chastisements ; a wise Governor, still bringing great good out of all the Disorders, Combustions, and Disasters in the World.

Did

Did we but take this Prospect of Affairs, we should discern the Beauty of Providence in the most crooked and harsh Passages of this present State. We should behold the Events of the wildest Jars and Confusions, orderly and methodically conspiring to the glory of God, and the good of the Creation. Were we but constantly affected with a lively Sense of the Wisdom of the Divine Management in all the Issues of Things, we should be so far from losing our Patience by being defeated in a little Design, by a trifling Loss, by a tedious Attendance for a small Debt or an Act of common Justice, by a denial of a reasonable Request, by an unkindness in a Friend, by a light disgrace from a Superior, by a slight from an Equal, or by a neglect in an Inferior and Dependant, that we should fashion our selves into an exact compliance with the allwise Disposals of Providence, even when we were ready to be deprived of the dearest of our Relations, the best part of our Estate, and our own Lives were in evident Danger.

Did we but reflect how uncertain an Hold we have in the Goods under the Sun, should we to that Degree place our Security in them, as to bid our Souls take their Rest? Should we so set our Affections upon them, as to grieve and murmur upon their Loss, like Men utterly undone? Did we but consider our dependence upon God, not only for Food and Raiment, but the very Breath of our Nostrils; should we thus insolently trample upon our poor and harmless Neighbours, and be so lavish of their Reputation, and yet forget all

Moderation and Patience upon the least Affront or Injury from others?

Did we but remember how much God has born with the best of us, how many open Abuses of his Grace he has pass'd by, and how long he is pleased to wait, expecting the return of his Prodigal Sons, we could not, at this unchristian Rate, lock up the Bowels of our Charity and Compassion from the Needy and Distressed, and account so severely with each other for every little Trespas.

Let then the Consideration that God never punisheth us more than we need, that God never afflicts us but in measure, and with regard to our strength, that God never correcteth us but with design to reform us, engage us every one, through all the Parts of our Lives, readily and chearfully to submit to his most Holy Will, and to demean our selves with all Patience, Charity, and Long-sufferance one towards another.





Of the Wisdom and Goodness of Providence.

TWO
S E R M O N S
BEFORE THE
Q U E E N,
At WHITE-HALL,
August 17, and 24. MDCXC.

S E R M O N I.

P R O V. iii. 6.

In all thy ways, acknowledge him.

 I would not be easy for Men with little Temptation to be drawn into great Sins, if they were fully persuaded that God was present, did behold the Affronts they were putting upon him,

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and

and would call them to a strict Account for them : Neither would good Christians be so affrighted with the remote Appearances of Danger, and sink so quickly under Affliction, had they a firm Belief that God was ever nigh them, and ready to deliver and support them.

Those Holy Persons who accustom themselves to conceive God always present, as they dread doing the least Evil, or neglecting any Part of their Duty, so the most terrible and cruel Attempts of the Wicked, cannot make them withdraw their Dependance upon the Divine Providence, or renounce the Hopes they have in God's Mercy : So that the Boldness and Security which does appear in bad Men, and the unreasonable and groundless Fears to be found in some Christians, do both chiefly proceed from their want of a hearty Persuasion of the Omnipresence of God, who observes their whole Behaviour, and will certainly punish Sinners, but protect and preserve his Servants.

Nothing then will more suppress Wickedness, and dismay and terrify Sinners, than frequent Meditations upon the Divine Presence ; and nothing would so uphold our Spirits in all Conditions, as to let it be our daily Practice to think of the unerring Providence of God, which disposes all Affairs and Events by wise Rules, and sends Good or Evil to Men according as the Circumstances of their present State do require, and ever with a Design to make them the better thereby.

If therefore Men did believe that God governed the World, and ordered all the Affairs thereof, they

they could not ascribe the Issue of Things to their own Power, and look upon the Prosperity of their Condition to be the effect alone of their own Wisdom and good Management. Neither would they think that those Pains, Losses, and Calamities came by Accident and Chance, which God sent on Purpose, either to try their Love, or to reform their Manners, or to punish their Sins for an Example to others.

It must much abate the Bitterness of Afflictions and Losses, to be convinced, that they who are humbled under them, who bear them meekly, and dutifully do submit to the Pleasure of God, will thereby greatly improve the Graces and Virtues of their Soul, and shall receive some extraordinary Blessing from the Hand of God, the relish of which will be much heighten'd by their past Sufferings. So as in due time they shall see good reason for that Calamity, which was at present so gievous unto them.

They then who think God does not concern himself in the Affairs of the World, nor regard the Lives of Men, can never truly reverence him, nor worship him sincerely ; but where-ever there is a vigorous Belief of Providence, it will always be followed with the Love and Fear of God.

That therefore in the Course of our Lives we may set the Lord before us, and direct our Designs to his Glory, that we may use the Goods he gives us discreetly and temperately ; and when he afflicts us, that we may be patient, quiet, and humble, and without Murmur or Complaint, make an entire Resignation of our selves, and of all we have,

have, unto his Righteous Will, that we may be grateful for his Mercies, and *in all our ways acknowledge him*, and think of him; I shall take leave to propose these following Things to your Consideration.

(1.) That nothing can come to us through the whole Course of this Life, without the Order or Permission of Providence.

(2.) That we should sometimes receive evil from the Hand of God as well as good, is very agreeable to his Wisdom.

(3.) That if we equally consider Things, God's Goodness and Mercy will appear in our greatest Sufferings.

(1) That nothing can come to us through the whole Course of this Life, without the order, or at least the permission of Providence. When God had made the World, he did not leave it to shift for it self, without any farther regard of it. But his Power does as truly appear in the Preservation and Government thereof, as it did in its Creation. What he thought fit for his Power to give Being and Life to, he thinks becoming his Goodness and Wisdom to uphold and preserve, as judging all the Works of his Hands worthy of his Providence and Care.

So that there is not any thing which does come by inflexible Fate, or depend upon the Uncertainties of Fortune: But God does look down upon every Work, he beholds the Carriage of all his Creatures; he perpetually supports the Order
among

among Things, and directs the whole Course of Nature in such just manner, as shall serve for the greatest Good and Happiness of the Creation, and most illustrate his own Glory.

This all follows plainly from the Nature of God, which consists in Infinite Perfection. But the denying of Providence, or the supposal that Matters go in the World, either by Fate, or Chance, is most repugnant to the Blessed Nature of God, and does contradict almost every one of his Attributes and Perfections; who could not be Almighty if there was any Power independent upon his; who would not be infinitely Wise if he govern'd the vast Productions of his Power by no Laws; whose Goodness would not be boundless if he had no care of those who loved Him, if he did not rescue those who suffer'd for his sake; whose Knowledge would not be immense if he did not see all that was acted in the World, if he was not an Observer not only of the Words and Deeds, but also privy to the very Thoughts of his Creatures.

^b Without all things done under the Sun lay open to the Divine View, why should the Good hope in God's Mercy, or the Wicked tremble at

^b Quod ni ita sit, quid veneramur, quid precamur Deos? Cur sacris Pontifices, cur auspiciis Augures præsumunt? Quid optamus à Diis immortalibus? Quid vovemus? At etiam liber est Epicuri de sanctitate. Ludimur ab homine non tam faceto, quam ad scribendi licentiam libero. Quæ enim potest esse sanctitas, si Dii humana non Curant? Cic. de nat. Deor. Lib. 1.

his

his Justice ? If he did not at all mind the ways of Men, they would have no Motives to Love him, nor reason to Fear they should fall under his Displeasure, by acting the most horrid Impieties.

Prayer is the primary Duty of Christians, the great Instrument by which they obtain a supply of all Necessaries, Bodily and Spiritual, and the chief support of their Minds in Trouble, whereby they compose themselves to endure the sharpest Sufferings, and become Conquerors of their strongest Temptations : But if God has no Knowledge of the Affairs of this World, the Reason and very Foundation of Prayer will be destroyed, which supposes, that God knows all the Circumstances of our particular Case, and does not only hear us when we call upon him in our Want and Distress, but also that he has both the Power, and the Will, to relieve, or deliver all those who make their humble Supplications unto him.

Did Afflictions happen by meer Chance, we should not know how to behave our selves under them, we should have no encouragement to bear them patiently, nor skill to make a due Provision for those which may seize upon us hereafter, and turn them into a Benefit to our Souls.

But when we know from whence they come, and that our Cup, how bitter soever it be, was mingled by the merciful Hand of our Most Gracious Father for the Health of our Souls ; with what Readiness and Courage shall we stoop to our Burden, and what an humble and heavenly Temper shall we attain by our Sufferings ?

Did

Did not God know us, or take notice of our Lives, how could he now Govern the World, or Judge it hereafter? Infomuch as there is no calling the Truth of the Doctrine of Providence into question, without striking at the Foundation of all the Arguments for Divine Worship, for the Fear and Service of God, for Trust in his Mercy, and Hope in his Assistance; and without putting an end to every reasonable Thought about future Rewards and Punishments.

But though there be a great deal of Malice in the Objections against Providence, yet upon a little examination they will be found weak, and such as cannot shake the Belief of any who will impartially consider them.

'Tis objected, That for God to have the care of all Things upon him, would disturb his Peace; and that for him to condescend to observe the Actions of trifling Man, and to have a regard to the small and vilest Parcels of the World, would be below the Dignity of his Glorious Majesty.

The weakness of this Objection, which is so much flourish'd by the *Epicureans*, lyes herein, That they suppose God to be like unto Men, who can hardly transact any Affair wisely without much thinking; who cannot be concern'd in many Things together without great Disquiet and Trouble. Now the Trouble, Uneasiness, Irresolution and Difficulty, which Men find in much or great Business, does arise from their Faculties being stinted; they are fain to turn Things up and down in their Thoughts, and to work their Brains with long consideration, before they can resolve
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what is fit to be done ; and after they have resolved, they are as much at a Loss for means to accomplish their Designs. But what is more evident, than that the boundless Power, Wisdom and Knowledge of God, cannot be exposed to any of these Objections and Difficulties ? Therefore to disown Providence in the plain consequence of Things, is to deny the Existence of an infinitely perfect Being ^c.

And though we may bear with such a sorry Objection as this in the *Epicures*, who were so vain, as to ascribe the Original of the World, in which do appear so many of the Marks of deep Skill and wise Contrivance, to a fortuitous Concourse, or casual jumble of Atoms ; yet it would be intolerable in Christians, who profess heartily to believe God to be Maker of Heaven and Earth, to hold that he should not think the Things worthy of his Care and Protection, which he once thought worthy of his Making ; or that he should meet with Difficulties and Troubles in Governing the World, who found none in Creating it.

As the firm Belief of Providence is of vast concernment to our Souls, so the Spirit of God has

^c Verius est igitur nimirum illud, quod Familiaris omnium nostrum Posidonius disseruit in libro quinto de natura Deorum, nullos esse Deos Epicuro videri ; quæque is de Diis immortalibus dixerit, invidiæ detestandæ gratiâ dixisse. Neque enim tam desipiens fuisset, ut homunculi similem Deum fingeret lineamentis duntaxat extremis, non habitu solido, membris hominis præditum omnibus, usu Membrorum ne minimo quidem, exilem quandam ac perlucidum, nihil cuique tribuentem, nihil gratificantem omnino, nihil curantem, nihil agentem. Quæ natura primum nulla esse potest, idque videns Epicurus, re tollit, oratione relinquit Deos. *Cic. de nat. Deor. ib.*

made many Declarations of it, and fully set forth all the Parts thereof in Holy Scripture, not only how God is pleased to engage himself in making Provision for the Children of Men, but how his Care does extend to the smallest Creatures, and the meanest Parts of the Creation.

We are taught not only that the Rational Beings do live and move and subsist by the Goodness of their Maker ; but that he condescends to feed the little Sparrow, and to cloath the fading Lillies of the Field, and even to number the slender Hairs upon our Head.

Furthermore, in the Word of God is set forth all the Sorts of Instances, in which the Divine Providence does manifest it self to Men, who seem to be the extraordinary Objects of God's Care and Love. There an Account is given how God concerns himself in our Birth and first Production ; that he makes the barren Woman to be a joyful Mother of Children ; that it is he that takes us out of the Womb ; that he is our Hope, and our whole Dependance is upon Him, from the time we hung on our Mothers Breasts ; and that the Mouths of Babes and Sucklings set forth the Praise of his Providence.

That the Divine Providence doth not only exercise it self about particular Persons, but reaches unto Societies and Communions, and takes Cities and Nations within its special Cognisance ; that both their Prosperity and Sufferings come from him ; that *except he keep the City, the watchman waketh but in vain* ; and that *no Evil happens there but he hath done it* ; and that he ever makes

them

them to Flourish or Decline in proportion to their Virtues or their Sins, the universal good of the Creation being the great Design and Measure of his Providence.

The Holy Scriptures sometimes acquaint us with those Parts of Providence which relate to God's Infinite Knowledge, and the Righteousness of his Dealings ; that nothing which we do or think can be hid from Him, but that all lies open and naked to the Presence of Him before whom we stand ; that exact Observation is made of every Turn and Design in our Lives ; that he seeth all under the whole Heaven, and looketh unto the Ends of the Earth ; that our whole Behaviour is as it were register'd in a Book ; that at the great Day of Judgment this Book shall be open'd, and we be sentenc'd to Everlasting Happiness or Misery, according as our Lives shall from thence appear to have been Good or Evil.

In our Bibles we learn, that God suffers Afflictions to fall upon his own People, and are there shewn the just Reasons of those Proceedings of his, which at first view seem'd hardly consistent with his immense Goodness ; and that all Things in the end shall work together for the good of them who love him.

There we also learn, that the Preservation and Continuance of Life, is not in our power, and that length of Days does not depend upon our Care and Skill, but that God keeps the Issues of Life and Death in his own Hand, and we never by any means can be assured, how long we have to live, who see the Days of the Weak and Sickly

sometimes

sometimes extended to very old Age ; and they of strong Constitutions, and of firm and vigorous Health, lopt off in their green Years, and full Strength ; and all this, that we may never presume to set Death at a great distance from us, but manage the present Time prudently, and circumspectly, and not rely upon infinitely contingent Futurity, in the great Affair of our Souls, for the due care of which we were sent into the World.

In this Word of God we find an Account not only of the uncertainty of our Lives, but of all the other Goods we possess, which belong unto the present State ; that the Possession we have of them is very precarious, and that of a sudden we may very many ways be put out of the enjoyment of those Things we esteemed most, had kept longest, and were most secure of.

But tho' the Ways of turning us out of what we have be many, yet the Holy Scripture gives us good Assurance, that we shall never be dispossessed of the least good without the Appointment or License of Providence ; that as we may not set our Hearts upon any of the Things of the World, which we have, so we may bear Losses quietly ; and without ruffling the Peace of our Minds, and making any abatement of our Love of God, may submit to every change in our Condition, with the Patience of *Job*, yielding back to the Lord what he had given.

Sometimes the Scriptures discourse of the strange Changes which are made in Kingdoms ; how God pulls Men down, and sets others up by unlikely Means, and when they least expected it ; and that

in an instant he stript them of their vast Possessions, when their Power and Plenty had thrust him out of all their Thoughts, and they placed their Security in their own Strength, and did not attribute to his Providence the Glory of their Greatness.

Of the wonderful Effects of Providence we have unquestionable Examples in all Ages, where in the Motion of God's Hand hath been so visible, that Necessity will compel Men to ascribe them to him.

How frequently hath the interposition of the Divine Power been clearly manifest in the Rise and Declension of Kingdoms, and in the surprizing Periods which have been put to mighty Empires by small and improbable Causes, notwithstanding they were founded in deep Policy, and had been of long continuance ; he in a Moment breaking the firm Frame of Things, and turning up the Foundations which were laid by the Counsels of the most skilful and sagacious Men ?

When the measure of the Sins of a great People is full, and their Iniquities are grown up to a Ripeness fit for Ruin, so that God will no longer endure the Abuse of his Mercies, and the bold Affronts which are put upon his Love and Kindness ; then Destruction comes swiftly upon them, and they receive their terrible overthrow from those Hands which they did despise.

Histories of all Countries furnish us with Instances of this Kind ; and we may read abundance of the Mysterious Variety of the Workings of Providence in the quick Turns, and amazing Changes
which

which did happen to the Kingdoms of *Judah* and *Israel*: Either the Sick or the Lame have strength enough to pull down the mightiest Nation, when the crying Sins thereof have provoked God peremptorily to resolve, that there shall be an end put to all its Glory and Power.

Of this Case we have a memorable Declaration made from the Lord to the *Jews* by the Prophet *Jeremy*, of the fatal Blow which should be given to their Kingdom, even by those they themselves had beaten; and that only the wounded Men which remained, should be sufficiently able to set Fire to their City, and lay it in Ashes.

Thus saith the Lord, Deceive not your selves, saying, The Chaldeans shall surely depart from us; for they shall not depart; for tho' ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded Men among them, yet should they rise up every man in his tent, and burn this city with fire. Now when only the wounded and shatter'd Remains of a Conquer'd Army, shall be able to attack and take a well fortified City, the great disproportion between the Instruments and the Work must force the Mouths of the Inhabitants to confess, that it is the Lord's Doing, and that their Misery is justly pulled down from Heaven, by their abominable Sins.

Wherefore when we behold any Empire or Kingdom that hath been long settled, taken deep Root, enlarged its Borders, and was a Terror to its Neighbours, to dissolve on a sudden, and tumble down, and all the Limbs of this well built, and often-try'd Body, at once to be dis-jointed;
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will not, in this strange and unaccountable Revolution, the Prints be most conspicuous and plain, of the All-seeing and All-disposing Providence of God, who turns the Wisdom of the Wise into Foolishness, does not give the Race to the Swift, nor the Battel to the Strong ?

On the other Hand, to see a small Society or Body of Men, preserv'd when environ'd with Powerful Enemies, each of which could have devoured it ; and its State and Condition supported, when they did all conspire to work its Ruin ; and Peace and Safety restored by most improbable Means, where there was no appearance or likelihood of it, must be a demonstration that God governs the World, and orders all the Affairs thereof.

From hence it is, as the Divine Providence hath wonderfully put forth it self in all times, so God shews himself highly displeased, when his People presume to call his Care of them into question, and make any doubt whether he observes their Behaviour, declaring it to be utterly impossible, that

Ezek. 9. 9, 10.

Isa. 49. 14, 15.

he should either neglect or forget them. ----- *For they say, the Lord hath forsaken the earth, and the Lord seeth not. And as for me also, my eye shall not spare, neither will I have pity. ----- But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking children, that she should not have compassion on the Son of her womb ? yea, they may forget, yet will I not forget thee.*

Thus

Thus I have dispatch'd the first Head of this Discourse, namely that nothing can come to us through the whole Course of this Life, without the Order, or at least the Permission of Providence ; and shewn, That not only the Prosperity and Adversity, the Poverty and Riches, the Wisdom and Understanding, the Length of Days, and Death of particular Persons, but also the Growth and Fall of Nations and Kingdoms, comes from the Lord : *Who humbleth himself to behold the things that are done in Heaven and Earth : He sheweth loving-kindness unto thousands, and recompenceth the iniquity of the Fathers into the bosom of their Children after them : The great, the mighty God, the Lord of Hosts is his name, great in counsel, and mighty in works ; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.*

Psal. 113. 6.
Jer. 32. 18, 19.

(2.) That we should receive evil from the Hand of God, as well as good, is very agreeable to his Wisdom : In the Miseries God sends or suffers to fall upon Men in this Life, many of his great Ends in governing the World are serv'd, and much Spiritual Profit may accrue to them, who by the cross Events and Disappointments they here encounter, are wean'd from the World, and will not be drawn in by its most alluring Temptations ; who every Day discovering more the Vanity of all Earthly Pleasures, have an immediate recourse to God, and entirely depend upon his Wisdom

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and Goodness both as to their present Condition, and that happy one they hope for hereafter.

All Men receive Prosperity from God very kindly, tho' they frequently make an ill use of it ; but when he sends any Affliction, how much soever they may stand in need thereof, they forthwith complain as if he dealt hardly by them. Nay, when he lays a far lighter Judgment upon them than their Folly and Sin has deserv'd, and than the present sickly Condition of their Soul did require, immediately both his Justice and his Wisdom must be impeached.

Poor Man ! He thinks he has severe usage, when God is very merciful unto him ; and is apt to grumble and be querulous, when the Divine Wisdom does use the most proper and suitable Methods to do his Soul the greatest good. Most Men, if they might chuse for themselves, would never have any thing fall cross to their own Wills ; and the best Reason that may be for their Sufferings, will scarce bring them to think well of them, or to judge favourably of him who order'd and sent them.

This is usually the perverse Behaviour of those mean Spirits in every Trouble and Disappointment, who having fixt their Hearts upon the Goods of this World, do never lift up their Hands and Eyes towards the glorious Heavens, or spend any Thoughts upon the boundless Eternity into which they are ready to launch : It is also true, That God's own People may sometimes have their Feet slip, and be at first stagger'd by a great Evil,
which

which suddenly surprizes them ; but with a little Thought and Recollection they recover the due Temper of their Minds, and discern the Calamity to be so fit and reasonable for their Condition, that they not only frame themselves to a sincere submission to God's Pleasure, but devoutly magnifie and praise his Name for the signal Advantage their Souls will gain thereby.

This is the Language of the Saints ; *Behold, happy is the man whom God correcteth ; therefore despise not thou the chastning of the Almighty, Job 5. 17. Whom the Lord loveth he correcteth, Prov. 3. 12. I know, O Lord, that thy Judgments are right ; and that thou of faithfulness hast afflicted me, Psal. 119. 75.*

‘ ^d Blaspheme not God, who makes provision
 ‘ for our Souls with much Wisdom, and great
 ‘ Care, and by a supply of good Things, and the
 ‘ fear of Stripes, does teach us the Elements of
 ‘ Virtue, and pulls up the Disease of Vice by the
 ‘ Roots, and causes bright and gladfom Health in
 ‘ the Soul.

Now if by every Injury against their Reputation, every Damage in their Estate, every loss of dear Relations, every Hurt and Pain in their Body, and by every melancholy and grievous Thought which may happen in their Minds, God designs not to torment, but to purify and reform his People, there can be no Reason why they should not accept all in good Part which comes,

† Theodoret Tom. 4. p. 376.

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nor why it should be thought a strong Objection against the Wisdom of Providence, That the Righteous now and then suffer, and have their share of the Afflictions of this World.

But because this has been a difficult rub in the way, at which as well the virtuous as bad Men have stumbled; in a more particular Answer thereunto, I desire the following Things may be consider'd.

(1.) That we are not competent Judges any more of the Righteousness of Men, than of the Reasons of their Sufferings; We that do not know the Hearts of Men, nor see the Secrets which are lodged there, cannot pronounce who are truly good. Those who make a fair shew of Religion, and take pains to have the World think well of them, may have much wickedness lurk in their Hearts, and privately be exceeding vicious.

But unless we knew certainly who were sincerely virtuous Men, and who were Hypocrites, we have no right to make this Objection; and it will be very unjust and presumptuous in us, to charge it as a Defect and Blemish in the Divine Providence, That the Righteous are frequently afflicted; since that which may look like an undeserv'd Calamity of a good Man, may, for ought we know, be but a just Judgment of God, inflicted upon him for his Hypocrisy.

(2.) Neither are we competent Judges of the happy or miserable State, of the Prosperity or Calamities

lamities of Men. ^e Those who to us appear the happy Persons, may have so many unruly Passions within their Breasts, that in a manner tear their Souls in Pieces, and sowre all the Comforts and Pleasures which their Greatness, Honour, or Plenty should produce.

On the contrary, those who in our Eyes pass for vile and contemptible Wretches, may have that Peace in their Minds, being hurried by no masterless Lust, nor tortur'd with the Guilt of any Sin; may have that Joy springing up in their Souls constantly, from a Sense of the Favour of God, and the conscience of their doing good to their Fellow-Creatures, that they would not change Conditions with the greatest Monarch upon Earth.

Possibly good Men may be straitned with Poverty, and have little Authority and Interest in the World; and yet for all this they are still happy; for Happiness does not consist in abundance of Riches, nor a large compass of Power.

These Things to them would have been a Burden, and they therefore never sought them; but a composed Mind, devout Thoughts, easiness in every Condition, a chearful resignation of themselves, and of what they had, to the Will of God,

^e Let us not so far stray from the Truth, as to think any wicked Man can be happy, because he is richer than Cræsus; more quicksighted than Lynceus; stronger than Milo Crotoniates; or more beautiful than Ganymedes: For he that has enslaved his Mind to a Thousand Masters, to love Concupiscence, Pleasure, Fear, Folly, Lust, Injustice, can never be happy. Philo de Provident. Euseb. Præp. Ev. p. 387.

when

when Crosses and Sickness, and Disgrace and Losses should come, is what they heartily desired, and what they earnestly prayed for, and what God graciously was pleased to give them, and in the enjoyment whereof they find real and most intense Happiness.

Hence we may be instructed how to take the Measures of our Felicity, and to form a true Judgment who are the happy, who the miserable Men.

That no Man is happy by reason of his vast Riches, but generous Mind which makes him to live above them, and inclines him to the highest Instances of Charity; so that he is merciful and lendeth, he disperseth and giveth to the Poor, and the Acts of his Bounty shall be had in everlasting remembrance.

That no Person is miserable, because by the Malice of designing Men he may be turned out of his Native Soil; since he may bear his Calamity so evenly, and with such Submission to Providence, as thereby to ensure to himself an Habitation in the Heavenly and Eternal Country, from whence all the Powers of Darkness can never banish him.

That a Man is not happy because he has a healthy and strong Body; but because in an infirm and sickly one, he does carefully preserve a sound and spotless Mind.

That he is not miserable who meets with much unkind usage, and upon whom many cross and sharp things do fall; but he, who being besotted with prosperous Successes, doth lift up his Eyes no higher.

higher, but sits down with the brittle and deceitful Goods of the present state, and only among them seeks for rest. Thus it is manifest, that real Felicity does consist in the Innocence and Tranquillity of the Mind.

But notwithstanding in the general we may pronounce all those happy who have quiet and unblemish'd Souls ; yet we cannot speak with confidence, as to the Happiness or Misery of particular Men, because by their outward Circumstances, and appearance to the World, we can never be certain of the sincerity of their Minds, nor whether they have those Virtues in their Possession, which cause solid Happiness. Wherefore seeing we are not competently qualified to judge either of the Piety or of the Happiness of particular Men, it evidently follows, that there is very little in that Popular Objection against the Divine Providence, taken from the seeming Adversity of the Good, and flourishing State of the Wicked.

Further ; Neither is it any disparagement of Providence, nor unkindness in God towards his faithful Servants, that sometimes he translates them early from hence, and permits them to dye in the vigour of their Years : For can a greater Favour be done them for their short and faithful Service, than for God to remove them not only from the Dangers and Temptations to Sin, but also from the manifold Troubles and Vexations of this Life, unto his everlasting Mercies ? He does this in honour to them, that the Wicked may behold and be convinc'd, they are no longer worthy of them, nor of the Good they might receive from their
Holy

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Holy and Wise Conversation : Besides, when the Justice of God has decreed some dreadful Judgment against a wicked Nation, he often takes away his own People from the Evil to come.

But tho' the righteous be prevented with death, yet shall he be in rest ; for honourable age is not, which standeth in length of time, nor that is measured by number of years ; but wisdom is the gray hair unto men, and an unspotted life is old Age. He pleased God, and was beloved of him ; so that living among sinners he was translated. He being made perfect in a short time, fulfilled a long time ; for his soul pleased the Lord ; therefore basted he to take him away from among the wicked.

(3.) It is to be consider'd, that the Condition of the World is such, that there is a Necessity the Virtuous should often be exposed to the same Troubles and Misfortunes which happen to the Ungodly : And as the Wise Man speaks, *There will be one Event to the righteous and to the wicked* ; for the Calamities of War, Pestilence, Famine, and Fire, involve Men of all Conditions, and take in the Holy with the Sinners. Neither the Nipping Frosts, nor scorching Heats, nor raging Floods, nor blasting Winds, make any difference between the Lands of pious and bad Men ; nor can a Storm at Sea distinguish between their Goods which are in the same Vessel.

For a Man to look that God should exempt him from these Publick Evils, is to expect he should alter the Course of Nature for his sake, which is wisely

wisely establish'd, and for great Ends ; and therefore all such Hopes can have no ground, and must be deem'd very unreasonable.

(4.) Notwithstanding such common Calamities cannot be avoided, yet God always intends our Good in every harsh Disappointment which we meet with ; and it will admirably serve to mend the Temper of our Minds. By Adversity, which God never lets loose upon us before it is useful for us, he makes an Experiment of the Reality of our Affections towards him, whom we ought infinitely to esteem above all other things ; by it God tries our Constancy, whether we will equally Love him, and preserve as great a Reverence for him in the Days of our Sorrow, as when he crown'd us with Plenty ? And if upon this Tryal we entertain as honourable Thoughts of the Proceedings of his Providence, as when the World went well with us, he has attained his end in visiting us, and will quickly deliver us from our Grievance. For if under the forest Crosses, the heaviest Losses, and sharpest Pains, we uphold in our Souls as worthy Opinions of God's Administration of Affairs, as when he enrich'd us with his Blessings ; then we shall make an undoubted discovery of the sincerity of our Love of Him ; and it will be evident to Men, that we value the Peace of Conscience, and his Favour, above all sensual Comforts.

Besides, nothing will more lessen our esteem of these mean and despicable Pleasures, nor take off the Edge of our Desire for them, than frequently

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to be disturbed in the enjoyment of them, and to have them forced away, when we were most delighted with them, and confidently promised to our selves their long continuance.

It may indeed be a general Observation, that much Prosperity corrupts Mens Morals, and tempts them to rely upon their own Powers ; but Adversity reforms their Lives, and teaches them to know their own Weakness and Wants, which they perceive would grow insupportable, did God once withdraw his Assistance.

Wherefore, seeing it is so much harder to walk uprightly before God in a flourishing Condition, that makes us apt to forget him, than in an afflicted State, which naturally disposes us to seek the Lord, is there any Reason, why we should thus murmur at his Rod, and repine when he corrects us with the Tenderness of a Father, and visits us with his Judgments, only that he may heal our Spiritual Diseases ?

How terrible soever any Calamity may appear to us, yet it is fitted to our Circumstances, and is not greater than the crazy State of our Souls does stand in need of. For Troubles do not spring casually out of the Earth ; or fall upon us without Measure or Bounds : But God in his Wisdom does order the time when we shall be afflicted ; he determines the kind of Evil which shall fall to our Lot, and metes the very Quantity that we must suffer. Which as soon as it has humbled our Vanity, or extinguish'd our Lust, or abated our Love of Riches, and reduced us to just Apprehensions of our selves, he certainly will recall
from

from us, and let in the Light of his Countenance into our Hearts.

Now this being the true State of Things, as will be plain to every honest Enquirer, it may be Matter of Wonder, why Men take Afflictions so ill at the Hand of God, when they know they proceed from his Love; and behave themselves so untowardly under almost every Degree of Adversity.

A great Cause of all this, I judge to be, their making slight or no Preparations for Afflictions before they come. Now there is that Distraction and Disorder raised in the Spirit of a Man, who is surprized with any Calamity, that he tosseth like a Bull in a Net, and has not Temper enough left to consider of the great Causes there were to move God to lay it upon him, or of the sweet Fruit he might gather from it by a modest and quiet Carriage under the Heavenly Discipline, and a total Submission of himself to the Will of his Merciful Father.

They therefore who would bear Troubles well, must live in a constant expectation of them, and in their good Days lay up a Stock of Christian Graces against the Winter of Adversity. They, I say, who in the Height of their Prosperity, will often and seriously reflect upon the great Change, that either by Losses and Pains, or certainly by Death, in a short time will overtake them, and provide themselves with the suffering-Virtues against that dark Season, will be so far from having their Spirits sink at the approach either of Afflictions or Death it self, that it will raise them

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above the World, and mount and carry their Hearts and Affections to God, who is the Centre of all sound Peace, and solid Joy.

How happy are those Souls, who when the World most smiles upon them, do not trust it; but furnish themselves with the Humility, and the Meekness, and the Patience of Jesus, against the Evil Day; that as no Sickness or Trouble can much surprize them, so neither can it greatly, or long discompose their Minds; but they discern the Finger of God in it, and turn it to their Spiritual Advantage.

And they therefore *count it joy when they fall into Temptations*; i. e. suffer Affliction; for they are assured, that God will not suffer them to be tempted above what they are able: *If they are troubled on every side, yet they shall not be distressed; if they are perplexed, they shall not despair; if they are persecuted, they shall not be forsaken; if cast down, they shall not be destroyed.*



Of the Wisdom and Goodness of Providence.

S E R M O N II.

P R O V. iii. 6. *W*

In all thy ways, acknowledge him.

III.   **W**HAT if we equally consider Things, we shall be constrain'd to acknowledge, That God's Goodness and   **M**ercy do appear in our greatest Sufferings; and this will be evident from the following Reasons.

(I.) Because, if we look upon God as the Supreme Lord and Owner of the World, who alone has the Right of all, we shall find our selves to be but Tenants at Will for every Thing that we have: And if God has given us nothing, but during pleasure, then let him take it away when he pleases, he can do us no wrong.

Our Life, that makes us capable of his other Favours; our Health, which makes Life comfortable; our Relations, our Estates, our Ease and Peace, are all the free Gifts of the Bounty of him,

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who had not the least Obligation to us; and if he revoke them all, or any of them, we receive no Injury; for he does but resume his own Right.

Infomuch, as if God strips us of all down to nothing, he will but leave us in the State he found us: Wherefore we ought to be so far from charging him with unkindness for any Temporal Evil, that we must own, it is his singular Goodness we have been permitted the Enjoyment of so many of his Blessings such a long time.

(2.) We cannot but acknowledge the Goodness of God in our Troubles and Losses, when we consider him as the great Judge of the Lives of Men, and examine the Conditions upon which he was pleased to grant the use of his Creatures unto them, and the Punishment he has threatned to inflict upon the Disobedient.

Upon this Examination it will be plain to the greatest Sufferers, that God has been merciful, in that they, in many Particulars, have broken the Conditions of the Covenant, which was made between him and them, and he has not taken the whole Forfeiture.

There is no Breach of God's Law in any great Instance, made coolly and deliberately, but it does deserve, not only a Temporal Punishment, but the Pains of Hell, should God deal with us according to the Measures of strict Justice. Now, when he, who if he proceeded strictly against us, might pass the Sentence of Death upon us, and shut us out of his Presence for ever, does but gently correct us with such Chastisements as are proper to reform

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our Faults, and cause us to grieve we have offend-
ed our best Friend ; What can we do but admire
his Goodness, and magnify the Riches of his
Mercy towards us !

If God did not let Sinners, who have lived a
great while securely in their Iniquity, at length
feel the Weight of his Justice, they would lay
aside all fear of his Power, and fall into ruin be-
yond a possibility of being recover'd. But yet we
may observe, That there is a plentiful Mixture of
Mercy in the Punishments which God first inflicts
upon the greatest Sinners ; and that he does not
proceed to high Degrees of Severity, until their
Hearts are so hard, that lighter Afflictions would
make no Impression upon them.

Wherefore when very bad Men are brought to
Repentance by a terrible Judgment, they discern
God's Goodness in nothing more than the Ter-
ror which attended the Judgment wherewith he
corrected them ; because they are sensible it
would not have reclaim'd them from their wicked
Courses, had it been of a milder sort.

God then tempers Judgment with Mercy, that
as the contemplation of the one may preserve in
Mens Minds an awful regard of his Majesty, so
the consideration of the other may keep them
from running into Despair. Where Sinners are be-
come bold, more of his Justice is requisite to make
them dread his Displeasure, and to acknowledge
the Infirmities of their own Nature ; but on the
contrary, where such a Tendernefs is found in the
Consciences of Men, that they are extream fear-
ful of their Condition, notwithstanding to the best

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of their ability they sincerely endeavour to serve him ; he is so far from putting any unnecessary Hardship upon them, that he letteth forth the Treasures of his Compassion upon their disturb'd Souls; does scatter their groundless Fears, and refresh and cherish them with his Mercies.

There is no want of Proof to convince Men, that as all the Temporal Evils they suffer are less than in rigour of Justice God might lay upon them, so they never overtake them before they are necessary either to make them reflect upon the Errors of their own Ways, or to put a stop to others in a bad Course.

The Servants of God, who have been renowned for their Piety, and whose Holy Deeds, and Glorious Sufferings in the Cause of Religion, have been recorded by the Holy Ghost for the imitation of the Followers of Christ, and the Support of all afflicted Saints, these eminent Instruments in the Work of the Lord, I say, have ever been so sensible of their own Frailty, as to dread the Divine Justice.

They never did presume to insist upon their own Righteousness when they came before God, as if they had lived with such exactness, according to his Laws, that he could not afflict them without being injurious. They were not such Strangers to themselves, as not to be conscious, that in a great Number of Respects their Behaviour came short of Perfection, which alone can justify a Man. Wherefore we shall never find that they appeal to their Innocence, when they have to deal with their Righteous Judge ; but full of the apprehension

prehension of their Guilt, they cast themselves at his Feet, and address their Cause wholly to his Mercy.

David, a Man after God's own Heart, openly confesses to him, *If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it ! i. e.* If God should reckon with the best Man in the World for his Sins, and pass Sentence upon him according to his Demerits, his Punishment would be intolerable ; Therefore he flies to his Compassion, *Enter not into judgment with thy servant, for in thy sight shall no man living be justified.*

Job, who being assaulted with many violent Temptations, and harass'd with a Number of bitter Calamities, yet sinned not, durst not however stand upon his own Integrity, or think he could make a compleat Defence of his Life to God : For in answer to his Friend who had wisely observed, *That mortal Man could not be more just than God, or more pure than his Maker ;* he says, *I know it is so of a truth : but how should man be just with God ? Or if he will contend with him, he cannot answer him one of a thousand.*

Jeremiab, after he had made a large List of the Troubles and Calamities of God's People, charges no Injustice upon him as if he had treated them more severely than their Case deserv'd ; but quite otherwise, he humbly acknowledges, that it was due to the Divine Goodness that they fared no worse. *It is the Lord's mercy we are not consumed, because his compassions fail not.* And of this the Prophet gives a good Reason ; because Life, and all a Man enjoys by that Capacity, to which no-

thing is preferable, is the free grant of God. *Wherefore doth a living Man complain, a Man for the punishment of his Sins? i. e.* While a Sinner hath Life, he hath more than he can claim, and therefore hath no cause to find fault with any smaller Evil that God corrects him with for his Crimes.

(3.) We must acknowledge the Divine Goodness in our Losses and Sufferings; when we consider, that in the Gospel there is no express Covenant, obliging God to bestow Temporal Prosperity upon Holy Men. In the Christian Religion there is no absolute promise of Worldly Power, Honour, or Wealth, even to them who do perform the Conditions thereof.

And if God has not tied himself to preserve the Saints always in a flourishing State, shall they who are Wicked expect it from him? Shall the Sinners demand that, as justly belonging to them, which he has not made a Debt to the best of his Servants? Wherefore, if God be under no Obligation in the Gospel to bestow a greater Share of the Things of the World, which are by Men so fiercely sought after, than what is necessary to Life, he does not, in depriving us of any of our Superfluities, break any one Condition of the Covenant between us; since the smallest Secular Conveniency in our Possession, is more than we can claim, or than he contracted for. Our Saviour was so far from making any Engagement, that they who are his Disciples should all be Rich, or Rulers, or Men of Interest in the World; that he has declared, Father and Mother, and Wife and Children, and Houses, and Lands, must all be forsaken

forfaken, where they cannot longer be had without doing difhonour to his Holy Name, or breaking the Laws of his Religion.

And becaufe upon Account of their Relations, or Riches, or Power, Men would meet with the moft prevailing Temptations to tranfgrefs the Precepts of the Gospel, it is that Chrift does pronounce, *That it is eafier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.*

May we not then be fure, that Chrift would not encourage his Friends to hope for a conftant and fteady current of Plenty, and Honours, and Pleafure, when thefe Things powerfully draw their Affections from him, and tempt them to blot him out of their Thoughts? His Kingdom being of another World, none of the Glories of this are neceffary to the attainment of it.

And as we do not find, that our Lord made any promise to Chriftians of an abundance of Things, highly valued by the Men of this World; fo neither do we obferve, that he treats Great Men with more Refpect, or gives them caufe to expect they fhall have kinder Ufage, or receive more Favours from him, than the Poor, and thofe of low Rank. He has made no fpecial Promifes to the Rich, and Celebrated, and Popular Perfons: But the Beatitudes defcend upon the Heads of Men of quite other Qualifications: Not their outward Circumftances, but the Holy Difpofitions in their Souls procure and fetch down his Bleffings. He bleffes the Humble, the Poor in Spirit, the Holy Mourners, the Meek, they that hunger and thirft after Righteoufnefs,

teousness, and earnestly desire to fulfil God's Just and Good Will ; the Merciful, the Pure in Heart, the Peace-makers, and they that suffer Persecution, and are evil spoke of by all for Righteousness sake.

And hence it follows, that no Body by reason of their Wealth or Honour, are greater Objects of Christ's Love, or come more within the Verge of his Care ; but that Men of mean and contemptible State are as much under the Protection of his Providence as those of highest Quality ; have as plentiful a Portion of his Grace, and stand in as near a capacity to the Kingdom of Heaven.

Had our Lord come into the World encircled with all that Pomp and Power which the *Jews* expected the Messiah should appear with, as he could have been no Example of Sufferings to his Followers, so would they have been tempted to arrive at some degrees of their Master's Glory, and have set their Hearts upon the Greatness and Splendors of the present State, when it was so principal a Part of his Work, to teach his Disciples to neglect and despise them.

Since then the Possession of a large Portion of Worldly Goods, is no part of the Bargain Jesus Christ made with Men in his Religion, who only promises a Supply of the Necessaries of Life ; and since Men, for the most part, have more than what is barely necessary to sustain them, they must acknowledge their great Obligation to the Divine Goodness, with respect of the Fulness and Ease of their Condition here upon Earth.

How much Men under the Christian Law owe to the Bounty of God, more than by the Terms of it they could demand, is plain, notwithstanding you suppose them to perform every Condition of the Gospel, and to live in a State of Innocence; but look upon them what really they are, as vile Sinners, and then in God's usage of the greatest Sufferers, enough will appear to clear the Justice of his Dealings, and to convince them who complain most bitterly, That he has been Gracious, and corrected them with Mercy.

But further; When we reflect upon the utter averfeness of the World to the Designs of Christ's Religion, and the deep Malice which it bears against those who sincerely profess it, as we shall see reason to believe and expect, that those who live Godly in Christ Jesus should suffer Affliction; so also, all good Men may to their unspeakable Joy observe, That their Religion does mightily thrive, when the Wicked most endeavour to suppress it; and that nothing more refines the Lives of Christians, and makes them come up to the Purity in the Gospel required, than Persecution.

Of that Part of Providence which extracts Good out of Evil, the Ancient Father discourses well; 'It is, saith he, the greatest Argument of Divine Providence, that it not only altogether destroys the hurtful Quality of the Evil which proceeds from the Apostacy of Human Will, but also does not suffer it to abide useless and unprofitable; for it is the Business of the Divine Wisdom, Virtue, and Power, not only to do good (for that is the Nature of God, to say it once for all, as much

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‘ much as it is of Fire to burn, and of Light to shine), but especially to order and direct, that the Devices of the Wicked should serve to good and useful Purposes ^f.

As therefore it is in the Nature of Unbelievers, and of the Prophane, to hate the People of God, and to deal cruelly by them ; so it is God’s Will to suffer it, that thereby his own may be improved in that Piety and Virtue which will prepare them for his Presence, and incline him to take them out of all their Troubles the sooner unto himself.

And tho’ it be a great Crime in naughty Men to persecute the Servants of God, yet they have the less reason to complain of it, or to be very uneasie when afflicted ; because their Sufferings do tend so much to their Perfection. Nay, on the contrary, they ought to esteem it as a Mark and Token of God’s Kindness, that he is pleased to better and advance their Nature, even by Adversity. And it is no less than a demonstration of Infinite Wisdom, that the Plots which are laid to ruin the Saints should make them more perfect ; and that, to the astonishment of all Men, the Spight and Cruelty of Persecutors should make Religion take deeper Root, to grow the faster, and in the shorter time to spread it self over the Face of the Earth.

If indeed we regard the Malice and Rage of Men, certainly enough has been attempted to banish the Gospel and Name of Jesus Christ out of

^f Clem. Alex. Strom. lib. 1. p. 312.

the World, had not God appeared on its side, and maintained his own Cause and People. And while God is with us, and does support the Interest of the Religion wherein we are engaged, we may remain confident, that Captivity, Imprisonment, Bonds, and Scourges, how much soever at present they may terrify and grieve us, yet they shall never overthrow the Christian Church, or reduce to a State of Desperation the sincere Believers; but God's special Grace will help and carry them through Troubles of every Kind and Degree, and make all conclude in their Salvation.

Let us then not hope either that the Wicked should alter the Perverseness of their Natures; or that for our sakes God should change the Wise Methods of his Providence. Let us not think we shall have kinder usage from the World than Christ and his Apostles had, and than the Army of Martyrs and Confessors, and all the Primitive Christians did meet with.

But as we are baptized into the Name of Christ, so never let us be ashamed openly to profess it, or afraid to bear the Cross of our dear Master: *If the world hate you, ye know that it hated me before it hated you.* And let us steadily look unto Jesus the author and finisher of our faith, who for the joy which was set before him, endured the cross, despising the shame, and is set down at the right hand of the Throne of God; for consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds. Heb. 12, 23.

(4.) We must acknowledge the Goodness of God, whether in Sickness, Pain, or Trouble, when we place our Meditations on the inestimable Rewards of the next Life, which he has provided to recompence the Sufferings of Holy Men in this. Our deep ignorance of the Joys of the other Life, will make all things said of them, to be with great disadvantage. The Philosophers, and Men of refined Reason, were generally possess'd with the Belief of a Future State ; of which yet their Discourses are obscure, and full of uncertainty ; and when they handle this Argument, they are often inconsistent with themselves. Neither need this be a wonder, since it is not to be imagined that by Natural Light, we should be able to make any large Discovery of the Pleasures of Heaven : For they do so vastly differ from Worldly Enjoyments, and so infinitely surpass all the Pleasures of Sense, that our present Experience will not at all enable us to frame a Conception of them.

So that the best Information we are to expect in this Matter, must be from the Holy Scripture ; neither doth that it self descend into a particular description of the Nature of Heavenly Joys : The Spirit thought it sufficient for the support of our Faith, to give a general Account of the unconceivable Happiness of the Future Life ; and to let us have full Assurance that it should be the Portion of all those, who shall to the end persevere in a sincere obedience to the Laws of the Gospel. And notwithstanding, the best Progress we can make in our Enquiry after the Delights of the Glorious World above, will be chiefly by Negatives ;

tives ; *for eye hath not seen, nor ear heard, neither have entred into the heart of man the things which God hath prepared for them that love him ; yet the consideration of them will be mighty comfortable, and enough to make us bear up under all the Pressures and Troubles which shall attend the Cross of Christ.*

In Heaven we shall be free from all Sins, and from every Temptation to do Evil, which now proceeds from so huge a Number of Causes and Occasions. We shall be placed above the reach of the Malice and Power of the Devil, whose perpetual Work it is to lay Plots to corrupt our Innocence, to take and ensnare our Souls by his cunning Devices.

We shall be removed from the Sight and Company of bad Men, who by their ill Example, and restless Importunity are ever enticing us to Sin. We now converse among the dangerous Enemies of our Souls, who have a constant Eye upon us ; so that if we do but forbear to watch never so little, they will surprize us ; if we do not walk circumspectly, we presently shall be made to fall ; if we do not pray continually, the wicked will prove too strong for us, and deceive us with the gaudy Appearance of their tempting Baits.

O what a perpetual struggle have we with our Lusts ! And how much pains does it cost to overcome them when they violently press upon us !

What a Vexation and Grief is it to our Minds, that we find it so hard to subdue the Motions to almost every Sin ! Nay, that those Lusts which we have conquered, should rally their Forces, assault

fault us afresh, and sometimes prove too many for us, and often so terrifie us as to make the Victory hazardous! So that we are fain to cry out with the great Apostle, O wretched Creatures that we are, who shall deliver us from this Body of Death! Who shall deliver us from the Tyranny of our impetuous Lusts, which are always labouring to get the Rule over us, and would lead us captive into the Gates of Death! We have not strength enough in our selves; nothing but the Grace of God, and the cherishing Influences of his Holy Spirit, will enable us to get the Mastery over our own Rebellious Appetites.

So difficult it is for the Spirit to conquer the Flesh, and to drive Satan out of his Strong-Holds; who will dispute every Pass, and contend every Point with us; and never yield, while we allow him the least Encouragement.

O what Fears must be injected into the Hearts of faint and timorous Christians, by their being constantly plyed with such implacable Adversaries! To serve God indeed is their real Desire, and they love him with all their Hearts; but despair holding out under these Furious and Hourly Attacks of the Powers of Hell. They dread they shall fall away in this Day of heavy Tribulation, and would give all they were worth to be secured from the Danger and Trouble of their Temptations.

Now in the next World, these Sorrows, and Fears and Dangers, which are here so frightful and so constant, will all be at an end: And what an undisturbed Peace, and equality of Temper will the

the Mind possess, when it is got past the Hazard of all Kinds of Temptation; when the Flesh shall be entirely subject to the Spirit, and make no further opposition to its reasonable Dictates; and there shall be nothing which can raise the least Commotion or Disorder within it; but it shall abide in an uninterrupted Course of Innocence; and behold all its Enemies lying slain before it, as the *Israelites* did with Joy and Triumph look back upon the drowned *Egyptians* floating on the *Red-Sea*.

And as we shall be freed from the Power of Sin, so we shall get rid of all the Vexations, Grievances, and Miseries of this World; many of which are the Natural Fruit, and proper Effects of our Sins. We shall be Strangers to the Drudgery and Labours, which are so necessary to get a Livelihood in this Earthly State, and to all the Fears and Cares which are needful to preserve our Gains, and to convey them down safe and entire to our Children and Posterity. Neither Poverty, nor Contempt, nor Disgrace, will threaten us; neither the Covetousness of Men will lessen our Plenty, nor their Perverseness disturb our Peace, nor their Cruelty bring any Hardship upon us: We shall meet with no Difficulties to perplex our Thoughts, nor Dangers to exercise our Fears; but abide in a State of perpetual Love and Friendship with all our Fellow-Creatures.

And as in the Regions of Heaven we shall get above the Power of Temptation, the Malice of ill Men, and all the Calamities of the lower World; so shall these infirm, crazy, and fading Bodies,

Bodies, which stand in need of daily Supplies to repair their Decays, and which minister Fuel constantly to our Passions, be changed into Incorruptible, Heavenly, and Immortal Ones ; which will not solicit and make the Soul uneasie with their Hunger ; nor clog and burden it with their Weight ; nor discourage and grieve it with their gross and melancholly Fumes ; nor spot and defile it with their Lust. We shall know nothing more of Diseases , nor Pains and Aches, nor Hunger and Thirst. *They hunger no more, neither thirst any more ; for the Lamb which is in the midst of the Throne shall feed them ; and shall lead them unto living Fountains of Waters.* Then we shall be clothed with Robes of Beautiful Light, and the Righteous shall shine as the Stars of the Firmament for ever.

In that Holy Place our Desires will be gratified ; our Appetites will have full satisfaction ; our highest Expectations will be answer'd ; and all our Hopes turn'd into Fruition : But notwithstanding every Capacity of our Nature will be filled with its proper Pleasure, yet they shall never be glutted ; but as the Favours of Heaven increase, so will our Faculties be more and more enlarged to receive them : And although there shall be no end of our Joys, yet their perpetual Abode will never cloy us ; who shall to all Eternity be improving into a greater Likeness of God ; and still attain thereby to a higher and more quick and sensible Relish of our Heavenly Delights.

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Then we shall be admitted into the most desirable and pleasing Company : We shall converse with Angels, and be of the Society of all the Holy Men, who have been so renown'd in their Generations ; and have set those admirable Examples of Godliness and Virtue. There we shall sit down by our nearest and most dear Relations, whose departure hence was so terrible and grievous to us ; by our best Friends, Neighbours, and Acquaintance, and love and rejoyce together, and praise the Lord for the great good, which by our mutual Piety we did one to another.

O then we shall behold the Glorious Face of our Ever-Blessed Redeemer, who sacrificed his own Blood to rescue us from the Power and Guilt of our Sins, and to bring us into this most illustrious Habitation ! And that which swallows all the Powers of our Imagination, we shall come into the Presence of the Great and Mighty God, and see him as he is, and for ever be taken up in rapturous Contemplations of the inconceivable Brightness and Splendor of his Infinite Majesty.

Now when we duly consider that these shall be the unexpressible Rewards of our slight and short Afflictions, will it not appear most just and reasonable that we should submit to the Will of God in all Things ?

As nothing will tend more to God's Glory, so nothing will agree more with our Interest, or more produce true Comfort and Peace in our Minds, than thankfully to receive all that God gives, and patiently and meekly to bear the Loss of all

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he takes away ; who will so infinitely recompence our Sufferings for his sake in the next Life.

And since God has provided such Joys for our Souls in the other State, O that he would quicken our Desires, and help our Endeavours to prepare our selves for them ! Seeing he hath been pleased to chuse our Bodies for Temples for his Holy Spirit to dwell in, O that he would free them from all Malice and Impurity, and chase away every strange and filthy Lust from his chosen Habitation !

O that we might have so lively a Sense of the Goodness of the Lord, and of the Infinite Advantage we shall gain therefrom, as not to give sleep to our Eyes, nor slumber to our Eye-lids, until from the Bottom of our Hearts we had repented of every Sin, until we had worked up our Souls to an utter hatred of it, and obstinately resolv'd to forsake it ; until laying aside all the Thoughts and Interests of this World, we had employed our Souls wholly in making a firm, well-grounded, and lasting Peace with our God.

May we so frequently meditate on the Glories of his Nature, as earnestly to labour and strive to grow like him in his Truth, and Purity, and Love, and Mercy. May we so often spend our Thoughts on Heaven, that the Joys thereof may deeply affect our Souls, and become most desirable unto us.

Did we deliberately consider these Things, it can be no Question but we should make it the great Business of our whole Lives, to fit and duly
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qualify our selves for the Kingdom of Heaven. We should abundantly more endeavour to live as the Righteous Man doth, did we oftner reflect upon the unspeakable Comforts which attend his Death; did we but seriously think upon the Peace and Joy with which he finisheth his Course, and departs this Life.

For Death will only be to him a Passage from bad Men, and malicious Devils, to Holy Angels, and Innocent and Blessed Souls; from Labours, and Troubles, and Toils, to perpetual Ease and Quiet, and most durable Satisfaction; from Pains and Grief, and Sicknes, to Everlasting Delights.

When the Wicked shall begin to tremble, and their Hearts to fail and sink within them, and their Consciences to astonish and amaze them with a full and lively Representation of their many vile Sins, and the notorious and shameful Abuses they have put upon all God's tender Mercies, and of the intolerable Sights and Contempt with which they have received his Numerous and kind Invitations to turn from their evil Ways and live; and when there shall be no other Prospect before their Eyes, but that of Misery, Horror, and Confusion; then shall you good Christians look up towards Heaven, and behold certain Signs of your Salvation drawing near.

O in what a Transport of Pleasure will your Souls be in the Minute they are re-united to your Bodies, and shall behold that most Blessed and most dear Saviour approaching towards you on a bright Cloud, whom you have served with all your Powers, and the greatest and most solicitous Care to

the end of your Days ; whom you have loved above all, and denied the fiercest Appetites of the Flesh, and stoutly resisted the most pressing Temptations of the World, that you might follow him, and exactly conform your selves to his most Holy Example : When this Glorious Saviour of yours, appearing in all his Majesty, shall call you forth from the midst of that vast Assembly of Men of all Times and Places, and looking very graciously upon you, shall take particular notice of the Zeal, Love, sincere Affection and Piety with which you have always behaved your selves towards him, and his Cause.

O what Tongue can describe the Joy you will feel in your Hearts, when the Camp of Heaven, as it marches and moves on, shall shout and rejoyce to meet you ; when the Angels, who conceived so much Pleasure at your first Conversion, shall loudly triumph at the Consummation of your Happiness !

O how will your Souls overflow with grateful Reflections upon the Boundless Goodness of God, when the Patriarchs, and Prophets, and Holy Apostles, and Glorious Martyrs, with all the People of the Lord, shall congratulate your escape from a wicked and miserable World, and sing, and praise their Redeemer, at this the accomplishment of your Salvation !

When having put on a Splendid Body of Light, Christ shall present you to his Father on the Throne, and reckon up all your Prayers, and Fasting, and Tears ; all your Acts of Devotion ; all your Deeds of Charity and Compassion to those
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in Misery ; your readiness on every Occasion to comfort Widows, relieve Orphans, and to deliver the Humble and Helpless from the hard Hands of the Oppressor ; your Meekness, Temperance, and Chastity, and incessant Pains to reduce your lower Appetites to a ready Obedience to the Divine Laws, and the Suggestions of clear Reason ; when your Kindness to Strangers ; your Humility in a Prosperous State ; your Patience and Submission in Adversity ; your unshaken Constancy to the Interests of him your dear Master under Persecution ; and your steady adherence to the True Faith in the Times of greatest Danger, shall be all distinctly rehearsed, and accepted, and adjudged worthy of Eternal Rewards !

O how thankful will you be to God for the Day in which you did seriously begin your Repentance ! How will you love the Man who did minister the Occasion, and was the Instrument of your sincere Conversion, and did first guide you into the right Paths of Everlasting Happiness !

Do Thou therefore, O Lord, reveal to us so much of the Beauty of Thy Perfections, that with all our Heart, and all our Strength, we may seek Thee ; do Thou so direct our Steps, that having sought, we may find Thee ; and having found Thee, may Reverence Thy Majesty, Dread Thy Power, Obey Thy Will, Love Thy Goodness, Adore all Thy Attributes, and Increase in all Deeds of Piety, until thou shalt put an end to this Mortal Life, and take us into a Glorious Eternity.

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 all our Hearts, and all our Strength, we may
 seek Thee; do Thou to direct our Steps, that
 during our Journey, we may find Thee; and do
 Thou direct Thy Power, O God Thy Will, Love
 Thy Goodness, Above all Thy Attributes, and
 therefore in all Paths of Peace, until thou shalt
 bring us to this final Rest, and take us
 into a Glorious Rest.

S E R M O N V.

Preach'd on the 28th of *June*, 1691.

A T

St. A N D R E W 's, *Holborn*.

When he took his Leave of that Parish.

G A L A T. VI. 7.

*Be not deceived, God is not mocked ; for
whatsoever a man soweth, that shall he
also reap.*

 **M**EN that have lived a great while under the Power of their Passions, find nothing harder than to subdue them, and bring them under the command of their Reason ; and they who have given themselves up to obey the Lusts of the Flesh, meet with nothing more difficult, than to restore the

Spirit to its just Authority, and to govern their Actions by a Principle of Divine Life.

Hence it comes to pass, that we may observe Men in all times to make Objections against the necessity of Godliness and Virtue, and to invent other Ways than those prescribed in the Gospel, of going to Heaven.

Some impose a Persuasion on themselves, That they shall find God merciful when they come to die, tho' now they neither do what he commands, nor forbear what he forbids, nor use any means to please him ; so that if any Consideration about their Behaviour be needful, or any pains are to be taken, to speed well in another World, they certainly will be lost.

Some hope to have God's Pardon of their great and many Sins, by an outward shew only of Religion ; they at fix'd times appear in his House, they hear Sermons, now and then receive the Sacrament, exactly observe the Rites and Ceremonies ordered in the Publick Worship, and repeat the Prayers with the rest of the Congregation ; but with these Things their Hearts are not at all affected, as they certainly would be, if it was their chief Design in performing their Devotions to please him.

Others presume God may be reconciled by a Scheme of sound Principles which they have entertain'd in Matters of Christianity, and by their Orthodox Faith, notwithstanding their Lives are as bad as any of those whose Principles are false and dangerous, and who hold many Errors touching the Faith. Again ; Others expect to come off well

well in the next Life, not from any Contemplation either of the Soundness of their Faith, or the Holiness of their Lives ; but from their being Members of such a Church, or from their being incorporated into such a Sect, or joined with such a Party.

But if we look into the Scriptures, it will there be evident, that Men have not the least Encouragement to hope for Mercy from God upon any of these Pretences ; and that it is the main Scope of those Holy Writings to oblige them to lead a Godly Life, and not so much as to think of Everlasting Happiness upon other Terms : *Be not deceived, God is not mocked, &c.*

Every obstinate Sinner then, who presumes upon the Mercy of God for a Pardon, does but delude himself with a groundless Persuasion, and mocks his Maker, who will judge and condemn him ; *For he that soweth to the flesh, shall of the flesh reap corruption ; but he that soweth to the spirit, shall of the spirit reap everlasting life.*

Since then it is manifest, That Mens Rewards and Punishments hereafter, shall be exactly agreeable to the Nature and Kind of their Works in this Life, let us enquire by what deceitful Methods and Arts they impose upon themselves, and in a sort, quiet their Minds about the safety of their future Condition, notwithstanding they abide in their Iniquities, and are Lovers of Pleasure more than Lovers of God. It will not be difficult to discover that they wrong their poor Souls with such Devices and Artifices as these.

1. If Men by the disposition of their Nature, or the way of their Education, or the Post they hold in the World, do happen to have an averfeness to fome crying Sins, which may prevail in the Places where they live, they take this averfion of theirs to be a Sign of their being good ; and it makes them overlook their heinous Crimes of another kind ; or to be but flightly concern'd for them.

The Prodigal Person believes all will go well with him, fo long as he is free from the great Sin of Covetoufnefs, which is the Root of all Evil : And he that greedily thirfts after, and hunts for Riches, hath as favourable an Opinion of the Condition of his own Soul ; fince he can never be charged with the scandalous Faults of Rioting and Luxury, whereby Men fo cripple themselves as not to be able to provide for their own Families, and fo become worfe than Infidels : And after this Fashion, Men, by thinking only of the Crimes they do not commit, never reflect upon thofe of which they are deeply guilty.

Thus alfo when Men have done fome few good Actions, fuch as their Religion requires, and God will approve ; they are always taken up with Meditations upon them, and do pore on them fo continually, as hardly to think or fpeak of any thing elfe. Whereby a number of great Sins lye cover'd in their Hearts, wherefrom they receive no difturbance, as not having the leaft Remorfe or Sorrow for them, or taking the leaft Care to forfake them,

2. When

2. When Men observe there are naughtier People than themselves in the World, they are apt from thence to draw a kind Conclusion in behalf of their own Case, and that all will be right with them ; and that God in the other World will receive them to his Mercies ; infomuch as all the Proof they have for their own Virtue and God's Favour is, that they have some Neighbours worse than themselves.

They are no Drunkards, they are no Extortioners, they are no Whoremongers, they do not blaspheme God and ridicule Religion, as many do, and therefore it is concluded clearly, That they are truly righteous and honest Men, and by this means they spend so much time in exposing other Mens Vices, as quite to forget their own.

As if it was an infallible Mark of sincere Piety, not to be altogether so bad as the most infamous are : And yet these unhappy Men, who by using a fallacious Rule, judge of themselves with so much Advantage, may live in the guilt of several great Sins, which are not, perhaps, so notorious and apparent to the Eyes of Men ; and may totally omit Prayers to God in secret ; may seldom come to his House, and rarely receive the Holy Sacrament ; may improve none of their Master's Talents ; neither feed the Hungry ; nor clothe the Naked ; nor comfort the Sick ; nor support the Feeble ; nor Lastly, have any due Regard to preserve Humility, Meekness, Charity, Patience, Purity, in their own Hearts.

3. Men

3. Men are accustom'd to silence their Consciences by giving wrong Names to their Vices, and by representing only the light and best Side of their Sins to the Mind ; whereby that which being considered in all its ugly Circumstances, and frightful retinue of Consequences, would look vile and odious, doth appear comely and desirable.

So a gratification of the most Beastly Lusts, is accounted rational and manly Pleasure ; Drunkenness goes for a free use of God's Creatures ; Whoredom is but a just satisfaction of the Appetites of Nature ; the squeezing a poor Man when got within our Clutches, till we break him and his Fortunes to pieces, is but to maintain our own Rights, and to preserve our Children and Posterity from Beggary ; for the slightest Provocation coolly to spill the Blood of our Brother, is to behave our selves like Men of Honour, and to keep our Persons from falling into Contempt, and being trampled upon.

Thus those things, which are in themselves most loathsome and detestable, neither consistent with true Peace of Conscience, nor the Favour of God, pass for Instances of the highest Wisdom and Honour, and are reputed Actions most worthy of Men. And a little present Gain, empty Honour, or sensual Pleasure, which dies as soon as it is tasted, must be preferr'd before everlasting Happiness, and the Fruition of the Almighty and Infinitely Glorious God, to all Eternity.

O that those sordid and mean Sensualities, which sink us into a Level with the Brutes, should be the things upon which we have set our Hearts,
and

and unto which we make all our Courtship and Address! O that we should be in Love with those Fetters, with which we are dragged unto the Gates of Death, and be so sottish as to admire the Chains that confine us to the Regions of Dark-ness, and will hold us fast till the terrible Day of Judgment, as the Marks of our Honour, and as the true Accomplishments of our Nature!

4. Men make themselves a little easie in an ill Course of Life, by hearing endless Rewards and Punishments often spoke of, without applying them to their own Condition: They can hear Heaven discoursed of as a State of infinite Peace and Delight, without being much moved therewith; and they can hear Hell represented as a dismal Place, void of all Ease and Comfort, and be but little troubled at it; and the Reason is, because these things pass thorough their Ears like Roman-ces, in which they do not imagine themselves to be concern'd.

For when a Man shall hear a lively Description of the Joys of Heaven, will not his Heart be transported, and even lifted up within him, if he have so loved and obeyed God, in the several Stages of his Life, as to hope he has sure ground to claim a Right in them? And when likewise the Terrors of the Lord are Preached unto the Wicked, and display'd in their true Colours, and they are plainly inform'd how insupportable and dreadful the Condition of all those will be who shall be banished from the Presence of God, the Fountain of Light and Good, unto Everlasting Dark-ness, certainly they must be filled with

Amaze-

Amazement and Horror, if they do but reflect, that it is most likely that they shall be condemned for ever to dwell in that dark and doleful Habitation.

Therefore whenever the consideration of our own Title to that Glorious Place doth enter into the Meditations we have of Heaven, it will warm the Heart, and enliven all our Affections : And as often as the poor Sinner does entertain Thoughts of Hell with respect of the great Danger of his going thither, it will confound him, and take down all his Confidence and Presumption.

For when a Man once comes to reflect, that the dreadful things he hears of Death and Judgment, do closely and nearly concern his most precious Soul, he will be ready to say with himself :

O my Soul ! Thou art in the Company of them that do foolishly, and who forget God ; thy Happiness in another World does wholly depend upon thy Behaviour in this Life ; this Life is very short, the Business thou hast to do therein is great ; and when a Period shall be put to thy Days is most uncertain ; wherefore if thou shouldest be surprized by a sudden Death, before thy Sins are broken off by sincere Repentance, thou wouldest be the most miserable of all Creatures, and must as unavoidably go down into the bottomless Pit, there to dwell with enraged and merciless Devils, as ever any unrelenting Sinner has done before thee.

Such Considerations as these, will make bad Men apprehensive of the vast Hazard unto which they

they expose their Immortal Souls, and timely to remember their Creator, lest he tear them in Pieces, and there be none to deliver.

Thus I have discovered by what Arts Men speak false Peace unto their Souls, and so far delude themselves as to fancy they shall find God Merciful at the last, though they do not put away their Sins; and notwithstanding they sow to the Flesh, to presume they shall of the Spirit reap Everlasting Life.

But being now to take my Leave of you, and to return my Thanks for the Favours I have received from you, which as they are so many and so great, that I cannot duly here acknowledge them, without making you uneasie, by trespassing upon your Modesty; so during my whole Life I shall never forget them: But by my constant and hearty Prayers for your Present and Future Happiness; and by embracing all Opportunities of doing you real Service, I shall endeavour to shew, That your Kindnesses were not misplaced: This being, I say, the last time I am to appear among you in the Capacity of your Minister, I shall take the liberty now with more Arguments to urge the necessity of Holy Living, and more particularly to lay down such Directions and Advice as may be of most general and lasting Benefit.

It is a noble Argument we have before us, to shew that the Crop a Man shall reap, will answer the Nature and Qualities of the Seed, which he now doth sow. Wherefore it will not be in my power to do you a greater good, than to endeavour to increase and strengthen your Belief of this important

important Truth, That they who live Wickedly shall reap Corruption, *i. e.* shall have all their Labour perish and come to nothing ; and that they who give up themselves to the Conduct of the Holy Spirit, shall, through its Assistance and Intercession attain Everlasting Life.

That therefore you may not be seduced by any of the deceitful Artifices and Frauds now mentioned, nor by any other Wiles of Satan, to depend upon the Favour of God before you have parted with every known Sin, let me advise you to consider :

1. That it is inconsistent both with God's Nature and your own, for you to partake of the Happiness of Heaven, before you are cleansed from the Filth of your Iniquities. Goodness, and Wisdom, and Justice, and Truth, and Purity, are the inseparable Attributes of the Divine Nature, which stand in such a direct opposition to all Wickedness, that God cannot but abhor it : Nothing being evil in its own Nature, but from the unagreeableness it hath to the Essence of God : And for this Reason he is said to be of purer Eyes than to behold Iniquity, *i. e.* with the least Allowance and Approbation ; it having such a contrary tendency to his Infinite Goodness, and Purity, and Truth, that it must ever be an abomination unto him : And for the same Reason it is affirmed, *That without holiness no man shall see the Lord* : For his Justice, like Fire, would swiftly issue forth, and devour the impure Sinner.

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The Business then of Religion is, to restore the Image of God in our Souls, which was sullied and defaced by our Sins ; for by a thorough Conformity to the Divine Precepts we shall arrive at so happy a Temper of Mind, as only to desire what is suitable to the Will of our Father which is in Heaven, and to hate only those things which he has forbidden ; and when these Holy Dispositions are well settled in our Souls, then the Glorious Image of God will shine brightly upon them, and they will be as so many Lights to guide others, who in a lower Station are striving to come up to our Example.

But were we admitted into the Presence of God, before an entire Change was wrought in our Minds, and all our Lusts were mortified, as we should be odious in the Eyes of God, so his Holiness and Purity would fright and amaze us, and our polluted Souls would sink and dye away at the appearance of so much Goodness, and Wisdom, and Truth, and not find within themselves the least capacity to be delighted with those things, that are the true Causes of all the Glory and Joy that is in Heaven.

The mighty Design, I say, of all Religion, is, to make our Nature conformable to the Divine Nature ; that is, To make us become like unto God, in all those Perfections of his Nature, which can be imitated by Rational Creatures.

And in nothing can we approach nearer to the Likeness of God, than in striving to do the greatest good we can, in every capacity, to all our Fellow-Creatures ; this is a God-like Temper,

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whereby

whereby we shall extremely resemble our Great Maker, and become his Deputies upon Earth, and perform that very Work, which otherwise God would have done himself.

When we shall have banish'd out of our Souls all Rancour and Malice, and Pride, and Envy, when we shall have subdued all Covetous and Greedy Desires ; all fleshly and filthy Appetites ; all Peevishness and Uneasiness of Humour ; then will our Soul become a most fit and suitable Place for the Holy Spirit to reside in ; and our God will delight to dwell in us ; and we shall have Foretastes of the Joys of Heaven, even while we remain here upon Earth.

If we relieve the Needy, and refresh the Distressed ; if we satisfy the Doubting, confirm the Wavering, conduct into the right Paths those that are gone astray ; if we do no hurt to the Innocent ; do not crush the Weak, nor over-reach the Ignorant, but are helpful to all, as far as our Power will extend : What a mighty deal of Good shall we do to the World, in the place and stead of God ? And how evident shall we make it to Men, that the Divine Providence doth carefully watch over the Righteous, and hath a tender regard to all those that love the Lord, by our executing and fulfilling so many of his Gracious and Merciful Designs ?

And what unconceivable Rewards shall they receive in the other World, who are the glorious Instruments of God's Providence in this ; and who, by their Piety, and Goodness, and Charity, do help to bring about so many of the wise
and

and kind Contrivances of their Master, to render his poor Creatures Happy !

Hence it appears, that the Religion which pleases God, has in all times been the same ; and the chief end of it is to Glorify God by an imitation of him in the whole Course of our Lives. This was the great Doctrine taught by the Patriarchs before the Law, and by the Prophets under the Law, and by our Blessed Saviour and his Apostles since. Herein the Laws of Nature, and *Moses*, and the Prophets, and the Gospel of Christ, all agree.

And as they taught, so they lived ; for the Preachers of Righteousness under these several Dispensations, did with the most unfeigned Love and deepest Reverence constantly Worship God ; they carried themselves with punctual Justice, and great Compassion towards their Brethren ; they were Peaceable and Meek, and Pure, and full of Pity in their Conversation : The Sum of all their Doctrines, and the Design of all their Lives, being to do Justice, and love Mercy, and walk humbly with their God.

2. As the Nature of God and our selves, so likewise all the Declarations, Precepts, Promises, and Threatnings, publish'd in the Scripture, do make it most manifest that we must sow to the Spirit, if we hope of the Spirit to reap Everlasting Life. If we read those Holy Records from one end to the other, we shall not meet with so much as one Declaration of God made in favour of obdurate Sinners, who are resolv'd not to turn from the Wickedness they have committed, and

to do that which is Lawful and Right : But every where we may observe his Aversion to the Ungodly, and their Works are loathsome in his Sight.

God has pronounced, that these Men shall have no Lot or Share in his Kingdom ; *Know ye not, that the unrighteous shall not inherit the kingdom of God ? Be not deceived, neither fornicators, nor idolaters, or thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, 1 Cor. 6. 9, 10.* Although the Supreme Powers should allow the Commission of any of these vile Sins in their own Country, and enact no Laws for the Punishment of the Persons who were guilty of them ; and though false Teachers would undertake to perswade you, that you might do such things without losing the Love of God ; yet your poor Souls would be wretchedly deceiv'd, if you did practice these great Sins upon the Authority of your Teachers ; or because they were not punish'd by the Laws of the Place where you lived : For how favourably soever some may think and speak of them ; and how slightly soever others may correct Fornicators, Idolaters, &c. yet God, the Righteous Judge of the whole World, does hate and detest these Crimes, which will extinguish and destroy all the Right they had to inherit the Kingdom of his Glory : *For because of these things cometh the wrath of God upon the Children of disobedience, Eph. 5. 6.* And certainly Words can hardly be found, which more clearly and distinctly express God's abhor-

rence

rence of Men, while they abide in an impenitent State, than these.

Moreover, if you take a Survey of the Divine Precepts, you may perceive that they all have a tendency to establish an universal Holiness in our Minds and Practice : nothing less than a total Change in our Souls will prepare us for Heaven :

We must put on the new man, which after God is created in righteousness and true holiness ; We must deny ungodliness and worldly lusts, and live soberly and righteously and godly in this present World.

Eph. 4. 24.

Tit. 2. 12.

For without these Heavenly and Divine Qualifications of Mind, we shall never be permitted to behold the pure and glorious Face of God ; and if we were, it would confound us and make us miserable. Let then Evil Rulers connive at those Vices which do not seem so directly to hazard and undermine their Government ; let the Prophane cry up their Brutish Sensualities, as the most exalted Enjoyments of Human Nature ; let the frequency of some Sins lessen their Ugliness, and the Sense of their Danger, with unthinking Men, yet the fatal Effects of their Wickedness shall overtake them at the last, and they shall find every wilful Sin to have Malignity enough in its Nature to ruin them ; for the great God does behold all their Lewdnesses and Villanies ; he causes them all to be recorded against the Day of Accounts, and they will sink away with extremity of Despair, when oppressed with such a vast Burden of abominable Iniquities they shall be halled to the Bar of Judgment. *For the ways of Man*

182 *The necessity of Holiness*

are before the eyes of the Lord, and he pondereth all his goings; his own Iniquities shall take the wicked himself, and he shall be bolden with the Cords of his Sins; he shall die without instruction, and in the greatness of his folly shall he go astray, Prov. 5. 21, 23.

Moreover, if you consider the Precepts of our Blessed Saviour, you will be fully satisfy'd that they were all levell'd at this single Mark, to make Men Holy; that is, to confer the greatest Benefit upon them they were capable to receive: For this was to render them acceptable to God; to make them agreeable Company for Angels; and compleatly to qualify them to be Citizens of the *New Jerusalem*.

In this one Point did all the Promises of the Gospel, and the whole Design of the Life of Christ center and settle; there is not a Promise made to the Malicious, or the Unclean, or the Revengeful, or the Perjur'd, or the Lovers of fleshly Pleasure; nor the least Anger of God manifested any where against the Humble and the Chast, and the Merciful and the Righteous Persons; but all the Beatitudes and Blessings of Heaven are bestowed upon the Godly, and all the Curses and Punishments do light upon the Head of the Sinner.

And so it is plain, that our Religion was Enacted and Published, not to replenish our Heads with fine Notions, nor to furnish our Tongues with Eloquent Discourse; but to fill our Hearts with Humility, Love, and Purity, and to govern our Lives and Actions by most Holy Rules. And
therefore

therefore under the Christian Dispensation nothing will avail us, or stand our Immortal Souls in the least stead, but the keeping of the Commandments of God.

It now only remaineth, that I present you with some Directions, that I hope will make a just Impression upon your Minds, and be of durable Advantage to you.

1. The first is, to keep constant and firm to the Communion of the Church in which you were Baptized and brought up ; a Church whose Faith is founded upon the Scriptures ; and whose Worship, of all others, cometh nearest to the Pattern left us by the Primitive Christians.

A Church the freest from Error in what it Teaches ; and from Superstition in what it Practises, of any perhaps in the World ; which as it hath reformed it self from the Corruptions of the Church of *Rome*, that were so destructive of a good Life, so it hath only retained a very few Rites and Ceremonies, for the preservation of Order and Decency, and Reverence in the Service of God ; and upon which it doth not lay so great Weight and Stress as to hold them unalterable ; but hath publicly declared, “ That upon weighty and important Considerations, according to “ the various Exigency of Times and Occasions, “ such Changes and Alterations may be made “ therein, as to those in Place of Authority shall “ seem either necessary or expedient.

Now to them that duly weigh Things, it must appear very dangerous to leave the Communion

of a Church so excellently constituted, if you reflect either upon the grievous Mischiefs of Separation, or upon the great Obligations Christ has laid upon us to preserve the Unity of the Church.

It is observable, that hardly any thing does occasion more Bitterness and Heat, than an unwarrantable departure from a Church which imposes nothing sinful as a Term of Communion. For Separatists, to justify their Departure, will be apt to charge great Faults, how little soever deserved, upon the Society they have left, and so of course grow more sower and censorious; whereby Animosities will increase, and the Breach will be continually widen'd by fresh Provocations.

Thus by these needless Divisions, the Charity and Good-will, which our blessed Master so strictly required, and of which he was so glorious an Example, does waste and consume away; and Christians thus unjustifiably split into Parties, instead of mutually supporting one another against the Common Enemy, which doth thirst after their Destruction; do bite, tear, and devour each other; and hereby the Band of Love which should hold us together is broken, and the several Members of that Body, whereof Jesus Christ is the Head, are disjoynted, and become useless to the holy and merciful Purposes for which he did unite them.

It is much to be lamented, that divers of those who have forsaken our Church, and which they have not yet proved to have enjoined any thing unlawful, under pretence of greater Edification, and

and of joyning in a purer Communion, have upon the same Ground had others separate from them, and these again have left others, till at length they have been of no Communion at all; and so with their Church have at last also lost their Religion.

And yet nothing is of more Necessity, than that the Unity of this Body of Christ, the Church, should be preserved entire. This the Christians are frequently exhorted, and strictly commanded to keep Whole with the greatest Care; and upon this Union of Members mighty Blessings are bestowed; there being scarce any Promise of our Lord made to particular Christians, but with relation to their being Parts of his Church.

We are earnestly required to endeavour to keep *the Unity of the Spirit in the Bond of Peace, with all Lowliness and Meekness, with long Suffering, Forbearing one another.* And the Reason of all this is, because *there is one Body and one Spirit, one Hope of our Calling, one Lord, one Faith, one Baptism, one God, and Father of all, who is above all, and through all, and in us all.*

Eph. 4.
2.—6.

St. Paul beseeches the Romans to set a Mark upon them who cause Divisions and Offences, contrary to the Doctrine which they had learned, and to avoid them. And most pathetically he beseeches the Corinthians, by the Name of the Lord Jesus Christ, that they all speak the same Thing, and that there be no Divisions among them; but that

Rom. 16.
17.

1 Cor. 1,
10.

they

they be perfectly joyned together in the same Mind, and in the same Judgment. He also presseth the Philippians, to stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel. Nay, with the most powerful and melting Expressions that can come from the Mouth of a Man deeply concerned for their Salvation, he intreats them to do nothing through Strife, whereby the Unity of the Church may be rent. If

there be therefore any Consolation in
 Phil. 2. *Christ, if any Comfort of Love, if any*
 1, 2. *Fellowship of the Spirit, if any Bowels of*
Mercy, fulfil ye my Joy, that ye be like minded,
having the same love, being of one accord, of one
Mind. By that solid Comfort they had in being redeemed by Christ, by that ineffable Joy which did spring up in their Souls from their Fellowship with the Holy Ghost; by that Satisfaction and Pleasure which did proceed from their sincere Charity one towards another, he in the most importunate and affectionate Manner doth request, that Peace, Unity, and Love may be upheld among them.

2. Be very careful to do all those Things, in which holding Communion with the Church doth consist, and which will be true Testimonies of your Adherence to it. Present your selves constantly to God in his own House, and suffer nothing to divert you from the Discharge of those Duties which you are bound to render unto the Lord upon his own Day.

Bear your Part in the Publick Worship, join your Prayers with those of the great Congregation.

on, that by their united Force, they may more powerfully prevail for the Blessings you most need; frequently receive the Sacrament of the Lord's Supper, that Institution of our Dear Master, contrived both to preserve the Memory of his unspeakable Mercies, and to confirm and increase our Spiritual Strength. Having therefore confess'd and bewailed your Sins, and taken up strong Resolutions to forsake them, do not fail humbly to approach the Table of the Lord, and with the deepest Reverence and Affection to eat the Bread of Life, and drink the Cup of Salvation.

And here it may be no improper Place for me earnestly to Beseech you, never to omit sending up your Prayers to God in Secret, at least the Morning and Evening of every Day, and that not formally and coldly, but sincerely and heartily, as Persons thoroughly concerned to be infinitely Happy in another World.

For this Course will wonderfully keep up a vigorous Sense of God in your Souls; it will admirably fit you for the Publick Worship, and make you Benefit exceedingly by all the Ordinances of Divine Appointment; it will make you perform the several Instances of Christian Duty with much Chearfulness, and enable you to bear the sharpest Afflictions with great Patience.

And it is very observable, that it is a great Trouble to those People, when they come to die, who, notwithstanding their Consciences did not allow them to live in any notorious Sin, have
often,

often, upon slight Occasions, neglected their private Prayers.

How little Regard soever they had to the Duty of Prayer in their healthful and youthful Days, yet in their last Hours they are very sensible of their base Ingratitude to their kindest Friend and great Master. And the Consideration of these Omissions of Duty causes a terrible Consternation in their Minds ; creates many Scruples about the Safety of their Condition, and they are most desirous of Opportunity, and longer Time, to retrieve their Intolerable Negligence.

3. Let it be our chief Work and Design to Practice those Christian Graces and Virtues, which are most essential to our Holy Religion, and which will be the great Ornaments of our Lives. Let us be humble in our whole Conversation, and never suffer Pride and Ambition to betray us into any Deeds of Injustice or Revenge ; let us be meek under the highest Provocations, and break the Rage and Fury of our Adversaries by our Lenity, and the Sweetness of our Manners ; let us be true to our Word ; faithful in all Trusts ; grateful for every Kindness ; ready to Help all Men, studying how we may compose the Differences, and heal the Breaches, which fill the World with Malice, and Cruelty, and Bloodshed.

Let us treat them gently who are not of our Opinion, putting the most candid Interpretation upon each others Words and Actions ; let us ever be disposed to forgive Injuries, and where we have suffer'd Wrong, and have the Offender in our Power, to accept of a moderate Satisfaction.

And

And as I exhort you to pay all Dues, and just Services to Superiors, to treat your Equals with Friendship and Respect ; so also I most earnestly beg, that you would never forget the Poor ; but as you have Opportunity, do good unto all needy, distressed, and comfortless Creatures.

Have thou Patience with a Man in poor Estate, and delay not to shew him Ecclef. 29.
8.—13.

Mercy. Help the Poor for the Commandments sake, and turn him not away because of his Poverty. Lose thy Money for thy Brother and thy Friend, and let it not rust under a Stone to be lost. Lay up thy Treasure according to the Commandments of the most High, and it shall bring thee more Profit than Gold. Shut up Alms in thy Store-Houses, and it shall deliver thee from all Affliction : it shall fight for thee against thine Enemies better than a mighty Shield and strong Spear.

4. Be sincere in whatever you say or do ; whether you go to the House of God, or retire to your Closet to pray secretly ; whether you are in a Treaty with your Neighbours, or relieving the Poor, let vain Glory have no Influence upon your Behaviour, but sincerely and honestly pursue the Honour of God, and the Good of your Fellow-Creatures. Diligently enquire into the Obligations God has laid upon each of you ; and when you have discover'd what is fittest and best to be done, undertake it chearfully, and let nothing in the World put you by the Performance of what you are clearly perswaded is your Duty. And when you are arrived at such a Pitch of Resolution, as never to do any Thing against your Conscience,

Conscience, but to secure your Virtue in all your Practices; as you will find unspeakable Pleasure in your Minds, and great Ease in the Discharge of your Christian Duties, so you will both Guide and Support weaker Christians by your good Example.

5. Be not discouraged at the Difficulties you sometimes may find in the Exercise of your Religion, and the Hardships you may meet with, especially at the Entrance of the Ways of Virtue. For what course of Life soever you shall take, it will not be without its Troubles. If you devote your selves to the World, or set your Hearts upon Riches, or abandon your selves to the Sins of the Flesh, will you not meet with more Disappointments to encounter, fiercer Crosses to struggle with, more Injuries and Affronts to digest; and more stubborn and implacable Enemies to master, than in the Service of God?

O let it be remember'd, that if you will enslave your selves to the Lusts and Vanities of the World, as you must labour harder, meet with Disappointments more frequently, and fight more desperately, so, which is worst of all, your Endeavours and Pains will all prove fruitless in the Conclusion; for you will reap nothing but Corruption, the Candle of the Wicked shall be put out, and all his Greatness, Glory, and Pleasure shall end in outer Darkness and eternal Death.

Moreover, you cannot hope for better Usage than your dear Lord found upon Earth; but you must expect, as he did before you, by Afflictions, by the Cross, and by Death, to go to Heaven;
for

for the Condition of Servants ought not to be better than that of their Master.

If sometimes the Thoughts of Death are terrible, and your Faith grows cold and staggers, so as you begin to suspect your own Sincerity, and to fear you have not any true Interest in the Mercies of God, call then to mind the Agony of your precious Saviour, the drops of Blood that trickled down his Cheeks, and the earnest Prayers he made, that the bitter Cup might pass from him.

I verily believe the Providence of God did order him to drink so deep of it, to support the Spirits of all good People under the sorest Distresses, and that he might be an Example for the Encouragement of all desponding Christians, who heartily love and fear God.

Lastly, Having determined your Choice to the Service of God, and made some Progress in a Holy Life, permit nothing in the World to stop you, or to put you out of your Way, or to make you look back; for if you make the shortest Stay, or turn never so little on one Side, your Cares, and Tears, and good Resolutions will prove to have been in vain; you will lose the Benefit of your past Labours and Prayers, and perplex your Soul with a multitude of Troubles.

We have many a Time concluded, that nothing deserves our Hearts but God, and that true Happiness is no where to be found but in Heaven; and that therefore we would dedicate our selves and all our Powers unto his Service; but, unhappy Creatures, we have been unconstant to our selves,

selves, the World has regain'd our Affections, and we have doted again upon Vanity, and wretchedly forgot our God, and our own Eternal Advantage.

May therefore our Blessed Lord, who has conquer'd Sin, and vanquish'd Death, by pulling out its Sting, and disarming it of its Terrors, so assist us with his Spirit, so guide us in our Duty, and so comfort and uphold us in our Sorrows, that we may never again depart from him, and return to our Evil Ways. May we imitate him in his Humility, his Love, and his Purity; and may we never decline any Sufferings, by which we shall promote the Glory of God, and serve the Interests of Religion, and preserve the Peace of our own Consciences.

May we ever tread in his Steps, who is the Way, and the Truth, and the Life it self: May we ever thirst after him, who is the Fountain of Living Waters, and may all other Things appear vile and despicable to us, in comparison of his Love and Favour.

And may a God of Infinite Bowels of Compassion, who is ever ready to cherish and refresh all afflicted and disconsolate Souls, have pity on us, and safely conduct us thorough this Vale of Troubles and Tears, unto a State of endless Rest, and Peace, and Joy.

S E R.

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Of Religious Melancholy.

S E R M O N VI.

PREACH'D before the

Q U E E N,

At *WHITE-HALL*,

March the 6th, 169 $\frac{1}{2}$.

P S A L M xlii. 6.

*Why art thou cast down, O my Soul? and
why art thou disquieted in me?*



R- Man, in no Part of his Life, wherein
he is sensible he has offended God,
can be exempted from the Duty of
repenting presently ; it being an Ob-
ligation which constantly lieth upon him, when-
N ever

ever he perceives his Sin, to ask Pardon for it, and to forsake it.

However, considering the Multitude of Business, and many Diversions Men meet with in the ordinary Course of Things, that hinder them from repenting, as they ought to do, of their Sins ; it is of absolute Necessity that they should single out, and set apart several Portions of their Time, wherein they may exactly consider their Spiritual Condition, severely judge their Actions, and narrowly search into the Occasions and Causes of their Errors and Failings, and endeavour to find the best Means to prevent the same Crimes for the future.

A good part of that Season is now spent, which our Church hath appointed for a review of our Lives, and to discover our Trespases against the Divine Laws, that we might humble our Souls for them, and amend whatever we find amiss. And during this Season, you have heard the Nature of Repentance often and fully explain'd, and the most prevailing Reasons urged to excite your Care, and engage your Diligence, in a Matter of such infinite Consequence to your Salvation ; and I hope with good Effect on the Minds of many, who in Secret have blessed God most heartily, for these publick Occasions of reforming themselves, and making their Peace with him.

But notwithstanding these solemn Seasons are designed for the Benefit of all Men ; that the Bad may be converted, that the Weak may be confirmed ; and that those, who have made a large Progress in the Ways of Virtue, may still proceed

ceed to further Degrees of Perfection ; yet it is manifest, that as hardned Sinners, who have little fear of God, and no regard of their Duty, do certainly grow worse by their Contempt and Neglect of these Opportunities ; so also, that divers good Christians, but of timorous and melancholy Constitutions, do fear they do not become better, or receive any Improvement from them.

For they, feeling no present Comfort from their long and strict Fasts, nor from their earnest and often repeated Prayers, do conclude, That whatever they have been doing in the Service of God, is so mean and full of Imperfections, that it will neither please him, nor profit their own Souls.

Wherefore at this Time I shall not insist upon the Arguments, which are proper to affect and awaken obdurate Offenders ; but rather apply myself to the Case of those melancholy Persons, who, notwithstanding they are in a safe Condition, yet are in great need to have their Minds quieted and composed. So that even they, who really deserve it, may have their share of Advantage, from such Holy Seasons as these.

The Scruples and Fears which disturb them are manifold : But I now only can have Time to consider two or three of those Cases ; which as more commonly, so more violently use to disorder and affright them ; and shall give the most satisfactory Answer to them that I can.

(1.) The first Case is of those who are apt to think, that the Reformation of their Lives hath not proceeded from a sincere Love of God, and an Unwillingness to displease him; but from a meer dread of those Punishments which he hath threatened.

(2.) The second Case relates to them who find a flatness on their Minds, and want of Zeal, when they apply themselves to any Religious Duty; which makes them fear, that what they do, is so defective and unfit to be presented unto God, that he will not accept it; insomuch as this Coldness, when they are employ'd in their Devotions, doth lamentably deject them, and even tempt them to lay the Practice of them aside.

(3.) The third Case doth concern those unhappy Persons, who have Naughty, and sometimes Blasphemous Thoughts start up in their Minds, while they are exercised in the Worship of God; which makes them ready to charge themselves with the Sin against the Holy Ghost; to pronounce their Condition to be without Hope of Remedy, and that God hath utterly cast them off.

(1.) I begin with those Persons, who are apt to think, that the Reformation of their Lives hath not proceeded from a sincere Love of God, and an Unwillingness to Offend him; but from a meer dread of those Punishments, which he hath

hath threatned to inflict on unrelenting Sinners. Their doubt is, that Fear which hath had the greatest Influence in reclaiming them from an ill Life, is but a slavish and sordid Passion, which God does despise, and that he will refuse all those Services, which do not spring from a nobler Principle: For seeing God is Love, he will not be pleased with any Sacrifice, but what is offered by Love.

I answer, That there can be no Question, but Love is a more noble Principle of Action than Fear: And therefore, that the Religious Service which hath its Rise from Love, is more Perfect, more Angelical, and more Grateful to God: But for all that, he will not turn aside his Face from those weaker and less improved Servants of his, whose Service and Obedience owe themselves chiefly to their Fears.

They who have forsaken their Evil Ways, out of a horrible dread that they would lead them to the Pit of Hell, will, it is to be hoped, find a Place in the glorious Kingdom of Heaven. For Hell was made on purpose to terrify daring Sinners, and to reduce and confine them within the Bounds of their Duty.

The Thing then I affirm is this; that they who have departed from their Iniquities, out of fear, that had they continued in them they should have been condemned to dwell with Everlasting Burnings, will, at the Judgment of the Great Day, be allowed to have been true Penitents, whom God will set on his Right-Hand, and receive into

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the Bright Mansions of Infinite Happiness ; which may be proved by the following Reasons.

(1.) Fear is one of the Passions God has planted in our Souls, as well as Love ; they are both the Creatures of his Wisdom and Power ; and whatever he did put in us was for some end, and may have a good use. Wherefore, when the Passion of Fear doth serve the End for which God grafted it in our Minds, there can be no doubt but he will approve the good Effects which it doth produce.

Now the End for which God placed Fear in our Nature, was chiefly to beget in us an awful regard of his most Glorious Majesty ; to make us dread violating of his Laws, and doing any thing contrary to his Righteous Will ; and also when we trip or go astray from his Ways, to quicken our Returns to our Duty.

So that when Fear doth prevail upon a Man to amend his bad Life, he puts this Passion to the very use for which he received it from God : And having thus applied it to the end for which it was made an Essential Ingredient of his Nature, we have no cause to question but God will own him, and graciously allow his Obedience.

(2.) We may observe, That God hath enforced all the Laws he hath given to the Children of Men, by Threatnings, as well as by Promises ; But as Promises are to work upon our Love, so Threats are to excite our Fears ; God having made the Motives to our Obedience to answer the
different

different Passions with which he hath endued our Souls.

Wherefore there cannot be the least reason to conceive, that God should threaten Punishments against the Disobedient, which naturally act upon the Fears of Men, and yet not be pleased with the Service, which these Fears, raised by the Penalties annex'd to his own Laws, do bring forth. No, God therefore doth set Life and Death before Men, that the Fear of Death may make them chuse Life; and he threatneth them with Everlasting Punishments, that the Amazement and Horror, which the serious and due consideration of them will cause in their Souls, may powerfully engage them with all Speed and Care to labour to fit themselves to partake of the Divine Mercies.

(3.) Our Blessed Saviour first, and his Disciples after him in their Sermons, do address themselves not only to the Passion of Love, but also to that of Fear; which they never would have done, had they been conscious that the Sacrifices of Fear would not have ascended up to Heaven with a grateful Savour.

He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Doth not Christ here intend to bring Men to a Belief of his Gospel, and to yield Obedience to the Laws thereof, as well by the Fears of Damnation, as the Hopes of Salvation? And when he had cured the Man who had been afflicted with an Infirmary Thirty Eight Years, he bids him *sin no more, lest a worse thing*

Mark. 16, 16.

come unto him. The Argument our Lord used to engage the poor impotent Man to live innocently, was directed to the Passion of his Fear, taken from the Danger of a Calamity, greater than the very long Infirmary of which he now was cured, that would befall him, if he did still continue in his Sins.

Knowing the Terror of the Lord, saith St. Paul, we perswade Men. The Apostle well knew, that the greatness of these Terrors, express'd in the foregoing Verse, *That we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad,* if fully and maturely weighed, would be of irresistible force to recover Men from a lewd and prophane Conversation. They must be brought to a State of extream Obstinacy or Desperation, upon whom an Argument of such wonderful Power and Efficacy can make no Impression.

(2.) I come to a second Case often complained of by some serious Christians, which is want of Inclination to holy Things, and a Coldness in their Devotions: They do not come to God's House, nor address themselves to their Prayers, with such an Appetite as they do to the Business of the World; but want earnest and fervent Desires for the Success of the Petitions they put up to their Father in Heaven; they cannot warmly engage their Hearts in the Cause of their Salvation, but find a listlessness to Spiritual Exercises, which they

they apprehend to be a full Proof of their Hypocrisy, and that God will refuse their Prayers and Thanksgivings as vain and insincere Oblations.

Now, before I proceed in the best and clearest Method I can, to relieve Persons in this unhappy Condition ; I desire it may be first observed, that why many have no more Zeal and Life in God's Service, is their own Fault, for which they are greatly to be blamed : Because this Dulness of Spirit that attends their Religious Exercises, does come from their own Negligence, and want of Consideration. They take care to make an Appearance in the Congregation, but no care about what their Souls are there employed. They have not considered of what infinite importance it will be to them to serve God in the most acceptable manner, nor how they should render their Service acceptable ; neither by what Cause their Devotions have decay'd, nor by what means they may revive and increase them.

Now if they neither consider where they are, nor for what end they came, it is no wonder that their Minds should be flat and unactive all the time they stand before the Lord, and very little concern'd for the prosperous Issue of the Prayers that are offered up by the Congregation.

As therefore it is high presumption for such careless Persons to hope for any Benefit, by that Part they bear in the Publick-Worship ; so they may cure their Malady, by retiring from their Business and their Pleasures, and by reflecting in
good

good earnest upon the terrible Dangers whereunto they do every Hour expose their Immortal Souls.

But these are not the Men to whose Case I would speak at this time : But I direct my Discourse to those who have frequently striven to remove this Coldness from their Souls, when they did approach the Heavenly Throne, and yet have failed in their Attempt. Now, in abatement of their trouble, give me leave to lay the following Observations before them.

(1.) That the difference of Degrees of Affections, with which Men serve God, does often depend upon the difference of their Tempers and Constitutions. Some have such heavy Constitutions, that it must be a great Matter that will work upon their Hopes or Fears ; and it will require some time to make them very sensible either of their Gain or Loss.

But others have such a Tenderness in their Natures, and such Quickness of Sense, that the least Things do much affect them : A little Prosperity makes all their Spirits to mount, and they are overflow'd with Joy ; and as small a Cross sinks them down, and causes them to have sad and melancholy Perswasions of their Condition.

Now People of such various Dispositions, notwithstanding they have equally endeavour'd to prepare themselves, cannot serve God with equal Affections ; but yet he may be alike pleased with what they both do ; because he will measure their Obedience by the sincerity of their Minds, that

lies

lies in their own Power; and not by the difference of their Constitutions which were not made by themselves.

The Constitutions of some Men being much warmer than those of others, they easier take fire, whether they are paying Homage to God, or doing Business among Men. Where therefore Men have more Heat in their natural Temper, it is no wonder they should have more Zeal in their Devotions. But God will not reject any Man, because he is of a cold Complexion, or disdain his reasonable Sacrifice, because it is offered with less vehemence of Passion.

(2.) We may say further, That they who are not carried by their Passions into the Service of God, but render Worship to him upon rational Motives, because he is the Giver of all good Things, seem to act upon a higher and more sublime Principle : For notwithstanding they are destitute of that pleasing warmth in their Passions, which provokes others to pray unto God, and to be thankful unto him ; yet they do not cease to celebrate his Praise, because it is their Duty to do it, and because Reason suggests that they ought to make grateful Acknowledgments of his Infinite Mercies.

(3.) We may observe, That the most zealous are not always the best Men. For their Zeal may be without Knowledge, or on the wrong side, as it was in *St. Paul*, when he persecuted the Church. And it is his own Observation,
That

That notwithstanding a Man had such a Zeal for the Cause of God as would prompt him to suffer Martyrdom, and yet wanted Charity, his sharpest Sufferings would profit him nothing.

I must confess, where a Man is zealously affected in a good Matter, and his Active Spirits are discreetly directed to the Service of God, such an one may prove a glorious Instrument for the propagating and promoting the Fear and Honour of God among Men ; and also may have a more sensible Pleasure in every Religious Performance. But all cannot raise their Affections to this Pitch ; however, *God will not quench the smoking flax, nor break the bruised reed* ; but pardon the Wandrings, pity the Weaknesses, quicken the Affections, and make gracious Allowances for all the Defects of infirm, but honest Christians.

(4.) That the most holy Servants of God cannot maintain an equal Warmth in their Devotions at all times. Experience doth teach them, that in some Seasons, an unaccountable heaviness will seize upon their Hearts while they are on their bended Knees, supplicating the Forgiveness of their Sins, who at other times can put their Souls all in a bright and pure Flame by intense Meditations on the unspeakable Love of God.

If therefore now and then you perceive your Minds dull and heavy at your Prayers, it is but what sometimes doth happen to the most sincere Christians, how great Care and Diligence soever they use to uphold Life and Vigour in their Souls ; so that this is no just Cause of Disquiet
and

and Dejection of Spirit. Moreover, Sickness, Losses, and all Afflictions, do sometimes so disorder the Passions, and oppress the Spirits even of the best Men, that it is hardly possible they should serve God with as much chearfulness under Calamities and Troubles, as at other times; tho' they may have as much Integrity, and as sincere Desires to please him; and he will take what they then do, as kindly at their Hands, and bountifully reward such Services.

Hence I gather, That since Men are not able at all Times to keep their Affections at an equal Height, when they address themselves to their Heavenly Father, either in the Church, or in their Closets, he doth not expect it from them; and they ought not to give place to melancholy Fears, when they shall find it otherwise with themselves: God has made nothing the Subject of our Obedience, which is not within the Bounds of our Abilities; and he will at the Day of Judgment condemn Men for the Actions only, which proceeded from their Wills; and not for that want of Heat in their Passions, which was owing to the natural Make of their Constitutions, that they could not help; or to outward unhappy Circumstances, which they had not at their Command.

(5.) What hitherto hath been said about Coldness and Damps in the Minds of Men while they are engaged in religious Duty, has been to comfort those who are exceedingly grieved at it; and who yet have not been able to conquer it, tho' they

they have used true Pains for that Purpose. Now notwithstanding it is not to be expected, nor necessary, that these innocent Persons should meet with a compleat Cure of their Grief; yet I must tell them, that nothing will more enliven their Spirits in the Service of God, than deliberate Meditations of him, and of themselves, before they enter upon any Part of Divine Worship.

If they would often engage their Minds in Contemplations about the Divine Attributes, and the Infinite Perfections of the Nature of God, it would strangely help to deliver them from that drowsy Stupidity, of which they so sadly complain, and which hath so strong an Influence on their Actions. For frequent Thoughts of Almighty Power, will make the most sturdy Temper to tremble, and the proudest Heart to submit. There is no thinking seriously of unsearchable Wisdom, without being wrapt up in Admiration of it, and becoming very willing to be ruled by it: And will not the Meditations of Infinite Love, diffusing it self over the World, oblige us to Adore, to Honour, to Love, and to Praise that most Glorious Spring from whence it floweth?

Do but consider, as the Providence of God watches over all the Works of the Creation, so with what a particular Care it hath preserved you, and deliver'd you from many and great Dangers, which you did not foresee, and against which you could make no Provision; and certainly it will give a sensible touch to your Soul, and cause you to break forth into Songs and Hymns of Thanksgiving.

But

But if you proceed still further, to contemplate the deep Myſteries, and inconceivable Love ſhewn by Chriſt in the mighty work of your Redemption, to conſider the great Condeſcenſion of your Saviour, when he left the Heavens to dwell amongſt us ; the wonderful Humiliation of himſelf, when he took our Frail, Mortal Nature upon him ; the Pains, the Agonies, the Horrors of the moſt dreadful Death he ſuffered, to ſave us ungrateful Sinners ; this can hardly fail to diſſolve the moſt obdurate and ſtony Heart, and make you firmly conclude, That you never can ſufficiently admire, love, ſerve, or ſuffer too much for this moſt Bleſſed Saviour.

Can your Paſſions continue all quiet, when you look to this your moſt merciful Redeemer, who left the Boſom of his Father to ſeek you, when you had loſt your ſelves in the Ways of Sin, and the Paths that lead to Death ! Who came to procure Reconciliation for you with God, whom as you had heinouſly provoked, ſo you were in no reſpect able to make him Satisfaction.

Do but with ſome Seriousneſs recollect how often the Lord hath ſpared you, when your own Hearts have told you that you did deſerve Punishment ; How very often you have highly offended him, and fearfully looked when he ſhould deſtroy you ; and yet you are ſtill ſuffer'd to be in the Land of the Living, as ſo many Monuments of his Compaſſion ; and he is not yet wearied with waiting for your Return, that he may be Gracious unto you : Do, I ſay, but meditate upon theſe Mercies of your God, and try whether

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ther your Hearts will not all melt into Love and Affection.

Can we say too much, or think too long of this Saviour, who did joyn himself to our Flesh, that he might loose the Bands of our Iniquity; who being in the Form of God, took the Form of a Servant, that he might destroy the Power of those Sins, which would have enslaved both our Souls and Bodies, and made us for ever Miserable?

Surely we cannot but fall down before the Lord, with the deepest Reverence, and esteem him above every Thing in Heaven and Earth, who hath created us according to his own Image; who hath redeemed us with the Blood of his own Son, and who daily doth assist us with the Graces of his most Holy Spirit, and who hath provided for us a House not made with Hands, in the Heavens.

Let such Subjects as these be the Arguments with which you entertain your Thoughts, before you begin any Religious Duty, and it will strangely conduce to the filling your Souls with Light and Life, and make you diligently study to obtain God's Favour, and breed in you most passionate Desires to dwell in his Presence to all Eternity.

(3.) I come to the last Case I proposed to speak to, which doth relate to those unhappy Persons, who have naughty, and sometimes Blasphemous Thoughts start in their Minds, while they are exercised

exercised in the Worship of God, which makes them ready to charge themselves with the Sin against the Holy Ghost, to pronounce their Condition to be without Hopes of Remedy, and to fear that God hath utterly cast them off. Now to give them the best Ease and Relief I am able, I will endeavour these Two Things.

(1.) To shew that their Case is not so dangerous as they take it to be.

(2.) To give proper Advice for their Behaviour under these tumultuous Disorders of Mind, and for their recovery from them.

That their Case is not so dangerous as they apprehend it, I shall endeavour to shew by the following Considerations.

(1.) Because these frightful Thoughts do for the most part proceed from the Disorder and Indisposition of the Body. And this I take to be evident, because they are most rife, and troublesome, and insult most over a Man after a Fit of Sickness, or a great Disappointment, or a heavy Loss; which hath depress'd his Spirits, and made them gross and heavy: But when it pleases God that he shall recover his Health again, and his Spirits grow finer, and move more briskly, and his Strength doth become more confirmed, then these perplexing Thoughts use much to abate, and by degrees quite to vanish.

O

(2.) Be-

(2.) Because they are mostly good People, who are exercised with them. For bad Men, whose Heads are busied in laying one Scene of Wickedness or other, how they may gratify their Malice, or execute their Revenge, or overreach their Neighbours, or violate their Trusts, or satisfy their Beastly Lust, rarely know any Thing of these kind of Thoughts, or use to complain of them. But they are honest and well-meaning Christians, of unhealthy Constitutions, and melancholy Tempers, who are so miserably harrafs'd with them; who above all Things earnestly desire an Interest in their God and Saviour, and for that Reason the least dishonourable Thought of him, which insinuates its self into their Minds, is so dreadful unto them.

(3.) Because it is not in the Power of those disconsolate Christians, whom these bad Thoughts so vex and torment, with all their Endeavours to stifle and suppress them. Nay, often the more they struggle with them, the more they increase; and when they are vehemently opposed, they do more domineer and terrify Men. And the true Reason is, because by unsuccessful Strivings they do but feed this melancholy Humour, and grow more dejected. So that there is good Cause, as I observed, to judge them to be Distempers of the Body, rather than Faults of the Mind.

(4.) We

(4.) We may observe, That they who labour under the Burden of such dismal Thoughts, are seldom betray'd into any great and deliberate Sin. For they having a very low Opinion of the Condition of their Souls, are jealous of the least Temptations, and tremble at the Appearance of any notorious Evil. Which is the Cause they commonly set a strict guard over their Words and Actions.

Hence it is apparent, That the Sins which most easily captivate others, can scarce make an Entrance into them. They have little Temptation to Covetousness, who can find no Satisfaction in Riches. They cannot be hard hearted to their Neighbours in Distress, who are so ready to beg the Prayers and Help of all about them. They are in no Danger of being swell'd with Pride, who think a great deal worse of their own State than it deserves. They being then thus Humbled into a mean Apprehension of themselves, by the calamitous Disorders of their Mind, do contend the more abundantly to keep themselves Blameless and Unspotted from the World, wherein they discovering no Ease, no Relief for their doleful Complaints, are not allured by any of its glittering or sensual Baits to transgress the Divine Laws.

From what has been said it plainly follows, That there is more trouble than danger in the Case of the dejected Christians, which we have been considering. Altho' I own that none do more deserve our Pity, so black and dismal is the

Sentence they pronounce against themselves; and yet I make no question but God in his own Season, and when he sees it most proper for them, will in some Measure settle and quiet their Minds, and also bestow a large Recompence on them for all the Troubles and Sorrows they have sustained, out of Fear that he was highly displeased with them.

I am now arrived at the last Part of my Subject, which is to give the best Advice I can, for their Behaviour under these perplexing Disorders of Mind, and for their Recovery from them. Which I shall endeavour in the following Particulars.

(1.) ^a Frequently observe how your Thoughts are employed. If they are engaged in a good Matter, encourage them to persevere, and secure them, all you can, from outward Disturbance and Diversions. If they are taken up in trifling and vain Subjects, or of no real Benefit to you, translate them to some more noble and useful Argument. For as your Thoughts are, so your Actions will be: Men cannot think Foolishly and act Wisely. Besides, idle Thoughts are Neighbours to bad ones, and there is a straight and short Passage from one to the other.

But if they are exercised in any Evil Design, it highly behoves you to extinguish and suppress them; for if the Fountain be muddy,

^a Vide S. Basil de moderandis animi cogitationibus. Tom. 2. pag. 674.

all the Streams must partake of its Impurity.

^b And this Work you ought to take the first Opportunity to do, and that with all your Might, not only because it is of absolute necessity to the Health and Peace, and Innocence of your Soul ; ^c but because the Victory over them will be much easier at their first appearance, than after ; when by suffering them to dwell with you, you have given them some countenance of encouragement : And so, that Conquest which would have cost you but small Pains, may become doubtful, where you are to contend with Thoughts, whose long standing hath confirm'd, and almost rooted them in your Nature.

Thus frequent Reviews taken of your Thoughts, will produce both Power and Skill to manage them wisely, and may in good measure prevent or cure the Troubles complained of by these Melancholy Persons.

(2.) ^d Endeavour to keep all your Passions within due Bounds, since Storms of Passion con-

^b Dum enim cogitatio mala in initiis est, facile potest abjici à corde. Nam si frequenter iteretur, & diu permaneat, adducit animum ad consensum, & post consensum intra cor suum confirmatum, certum est quòd ad peccati tendat effectum. *Hieronym. in Cantic. Cantic. Hom. 4. p. 117.*

^c Reprime porro Cogitationem superbiæ, priusquam te superbia deprimat. Destruere Cogitationem arrogantiam, antequam ipsa te subvertat. Effringe atque exclude concupiscentiam, priusquam te concupiscentia elidat ac conterat. *Ephraim Syri Op. p. 404.*

^d Esto mitis & placidus, & benevolentiam plenus, & gratiam, sine ulla sermo ducatur contumelia. Absit pertinax in familiari sermone contentio : quæstiones enim magis excitare inanes, quam utilitatis aliquid afferre solet. Disceptatio sine irâ, suavitas sine amaritudine sit, monitio sine asperitate, hortatio sine offensione. *S. Ambr. Tom. 4. Col. 16.*

found the Soul, and make way for evil Thoughts. And whatever was the first Cause of the Passion, it is apt before it goes off, to run them into those frightful Reflections which they so much dread, and after the Weakness and Indisposition which a strong Passion leaves behind it, they will be less able to repel them. So that it is very bad for Splenetick Persons to give way to their Passions, which both bring their Distemper upon them, and unfit them to grapple with it.

Nay, they cannot safely give any scope to the most pleasing Passions ; for they sometimes shall find as bad Effects in the Excesses of Joy, as of any of the sower and churlish Passions, and be as greatly dejected after them.

It would be much for their Advantage to bring themselves to an equal and steady Temper, so as none of the Affairs of the World may make a deep Impression upon them ; to be mild and gentle in their Behaviour ; to avoid all needless Contentions and Heats ; to be ready to do good to every Body ; but never to do Things seemingly hard, except where great necessity requires it. Neither to set their Hopes, nor their Fears too high ; not groundlessly to despair, where God has pronounced no Threats : nor fondly to presume, where he hath made no Promises.

(3.) Do not leave your Callings, nor forsake the Post wherein Providence hath placed you. As before it was my Advice not to set your Hearts too much on the World, nor to suffer your Passions to run out vehemently after it ; so now I exhort

hort you not to quit your Employment, and utterly to forsake it, by reason of the Trouble of your Mind. For no Business at all, is as bad for you as too much : And there is always more Melancholy to be found in a Cloyster, than in the Market-place ; as when a Man is too full of Business he is ready to forget God, so when he is idle and destitute of all Employment, his Head is apt to become a Cage, not only of unruly but unclean Thoughts.

It will be therefore much to your detriment to hide your selves from your Friends, and to quit the Calling wherein you were exercised ; in that People of dejected Tempers never fare worse than by themselves, and when they have nothing to do. For when they have neither Company nor Secular Affairs to take up their time, they will be musing perpetually upon the Objections they make against themselves, and their Thoughts will all fix and centre upon the the desperate Condition, wherein their disturbed Phancy hath placed their Souls. Whereas vertuous and cheerful Conversation, innocent Recreations, and moderate Business will give a great diversion to the Distemper, and much conduce to chase away these gloomy Apprehensions.

(4.) When you find these Thoughts creeping upon you, be not mightily dejected, as if they were certain Tokens of your Reprobation. For so far as they depend upon the Indisposition of the Body, which for the most part they chiefly do, I take them no more to be Marks of the Divine

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Displeasure than Sickness, or Losses, or any other Calamity you may meet with in the World.

* Neither violently struggle with them ; since Experience doth teach that they increase and swell by vehement opposition ; but dissipate and waste away and come to nothing, when they are neglected, and we do not much concern our selves about them ; for it is the Custom of the Mind of Man much oftner to think and reflect upon those Things which either delight or grieve him, than upon those which he judges are to be despised.

I know this would be no good Advice, did these Thoughts lye within our Power, and were the Products of our Choice, as all Sins are : for then the sooner and the more vigorously we resist them, so much the better it will be for us ; for at first Sin is weak, and has little Interest in us, and Conscience is tender, and is made extream uneasy by any compliance with it ; so that if we did bravely oppose it in the beginning of the Siege, the Victory would be most certain : But when in length of time Sin hath got both Strength and Confidence, our very Nature must undergo a great change before it can be subdued. But now having proved that these bad Thoughts do result more

* Nolite litigare cum perversis cogitationibus, vel perversa voluntate ; sed cum vobis infestæ sũnt, aliqua utili cogitatione & voluntate mentem vestram, donec evanescant, fortiter occupate. — neque doleatis, neque contristemini de illarum infestatione, quamdiu illas, sicut dixi, contemnendo superatis, & nullum eis assensum præberis ; ne occasione tristitiæ iterum redeant ad memoriam, & suam importunitatem resuscitent. *S. Anselm. Ep. 133. p. 414.*

from the Weakness of the Body, than from the Viciousness of the Mind, it is evidently apparent that by another sort of Treatment they must have a Cure.

It is not therefore a furious Combat with Melancholy Thoughts, which will but weaken and sink the Body, and so make the Case worse, but a gentle Application of such comfortable Things as restore the Strength, and recruit the languishing Spirits, that must quash and disperse these disorderly Tumults in the Head.

Whenever therefore these troublesome Thoughts begin to stir, do not fall into any violent Passion, which will abate the Courage, and shatter the Resolutions of your Soul; but having first commended your miserable Case to the tender Care and Compassions of your Heavenly Father, who will not let you be afflicted above-measure, endeavour with a meek and sedate Temper quietly to bear them.

(5.) Do not think the worse of God for them, or accuse his Providence of want of care of you. For he might have permitted such Thoughts to have continued perpetually, or at least to have visited you much oftner, and in a more frightful manner, and all this without the least diminution of his Justice. But as his Mercy appears in the Degrees and Intervals of your Sufferings, so it doth also in the Ends of them: He sending these Afflictions for wise and kind Reasons, that they might be powerful Preservatives of your Souls against the hainous Sins of a crooked Generation
in

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in which you live, that cry loudly to Heaven for Vengeance ; that they might lessen your Inclinations to the Enjoyments of this Life ; that they might deaden your Appetites to Sensual Pleasure, and take your Hearts off the perishing Goods of the World, which can afford you small Satisfaction so long as your Minds are haunted with these black Thoughts.

Nothing will dispose you more to have Compassion on your suffering Brethren, than your own Sorrows ; and nothing make you less envy the Towering Height and Prosperity of others, which to Persons in your mournful State must be so insipid and uncomfortable, that you will indeed be concern'd for the many Dangers of their Station ; but never wish you could supplant them. In a Word, nothing will cause you more to feel your own Infirmities, and a want of the Divine Assistance ; nothing will oftner carry your Thoughts to Heaven, than your present Disconsolation and Trouble ; whose Length and Acuteness will also make Heaven it self taste the sweeter, whensoever God of his Infinite Mercy shall bring you thither.

(6.) Let not these afflicting Thoughts discourage you from the Exercise of your Devotions ; nor tempt you to omit, or negligently discharge any one Christian Office or Duty. Go still on in the Ways of Religion, and do the Work of the Lord, notwithstanding these Performances to your selves may seem flat and heavy, and such as will neither be grateful to him, nor procure good to
your

your Souls. ^f Let your Prayers ascend up to Heaven continually, altho at present you find no Answer or Return to your Petitions. *Is any among you afflicted?* says St. James, *let him pray.* Prayer is the natural and the only safe Refuge for the Afflicted. It is a sure Stay to the Heart, when nothing else in the World can support it. Nay, the listlessness to Prayer, so grievous to weak Christians, will be removed by nothing so soon, and so effectually, as by Prayer it self: For Prayer refines the Thoughts, purifies the Heart, and exalts the Soul above its natural Pitch; so that he who did enter upon his Prayers with some Coldness, shall often receive wonderful Joy in his Mind, before he comes to the end of them. Nothing will make the Soul partake so much of the Divine Nature, and so closely unite it to God as devout Prayer.

But further, at these disconsolate Seasons especially, let the Matter of your Prayers be such as doth imply your reposing an extraordinary Confidence and Trust in God, altho he seems now to hide his Face from you; for it will be a Thing most acceptable to him, and a strong Proof of your Integrity, that you cease not to do your Duty, even when you find little pleasure in it; and still continue to cast your self and cause wholly upon him, when he does appear to be

^f Cum autem vultis orare, aut aliquam bonam meditationem intendere; si vobis tunc importunæ sunt cogitationes, quas non debetis suscipere, nunquam propter illarum importunitatem bonum, quod incepistis, velitis demittere, S. Anselm, *Ib.*

afar off, and to have no regard to your Cries and your Tears.

And here it may be fit to give you a Caution against long Prayers ; for your Heads, under this Disturbance, will bear nothing which requires length of Attention : let your Prayers therefore be frequent rather than long, such as may cause delight, and not prove tedious. There is no Time or Place, or Employment can so engage you, but you may have leisure now and then to send up your Desires to Heaven, and if they be sincere and fervent, they will prevail with God, how short soever they are, for it is not the Multitude of your Words, but the honest Disposition of your Heart, which will incline him to hear you. And this Advice is therefore to be insisted upon, because melancholy Christians have been observed to suffer by the length both of their Prayers and their Fasts.

Moreover, do not forsake the Table of the Lord, notwithstanding there also you meet no Comfort, and should be altogether unable to move and affect your Hearts with holy Reflections upon the most cruel and shameful Death of your Blessed Saviour ; for that Heavenly Bread will refresh your Souls, and increase your Graces, and replenish your Hearts with Joy, as soon as ever God shall find you qualify'd for so great Mercies.

What evil Thoughts then soever are injected into your Minds, so long as you persist in a godly Course of Life, there can be no Colour of doubt but God will love you, and approve your Services. For he no where hath said that Men shall

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shall be condemned for their ungovernable Thoughts, over which they have no Dominion; but he hath promised that all those who are not weary in Well-doing, shall in due Season reap everlasting Life.

Now should these perplexing Thoughts last as long as you live, which is the hardest Thing you can suppose in this Case; yet that (as I said before) would be no more an Argument of God's Anger than a Fever, or a Fire, or the loss of a Friend, or any other Affliction; nor of the Unsoundness and Hypocrisy of your Mind, who in this Matter are only the Sufferer; for as you did not invite them, so they continue with you much against your Consent.

Let not therefore your present Trials and Humiliations make you despair of finding Favour with a God of boundless Mercy, and most tender Compassions: Persevere in your Duty, and confide in his infinite Goodness, and at length the Clouds, which now darken your Minds, shall all vanish, and be succeeded by steady and pure Light; your Fears shall be turned into full Assurances of unconceivable Happiness and all the Disorders, Tumults, and Confusions, in your Souls, shall be changed into Eternal Peace, and undisturbed and endless Joys.

Give me leave to conclude all in the Words of the *Psalmist*, who had been a Man of Sorrows from his Youth, and yet ever received Supplies from the Lord answerable to his Distress. *Ye that fear the Lord, praise him—for he hath not despised, nor abhorred the Affliction of the afflicted: neither*

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neither hath he hid his Face from him, but when he cried unto him, he heard. Wait on the Lord, be of good Courage, and he shall strengthen thy Heart. I will be glad and rejoyce in thy Mercy, for thou hast consider'd my Trouble; thou hast known my Soul in Adversities. I will sing unto the Lord, because he hath dealt bountifully with me; yea, I will hope continually, and yet praise him more and more. O how great is thy Goodness, which thou hast laid up for them that fear thee! O love the Lord all ye his Saints; for the Lord preserveth the Faithful. They that know thy Name will put their Trust in thee; for thou hast not forsaken them who seek thee.



S E R.

Of the Immortality of the Soul.

S E R M O N VII.

PREACH'D before the

King *and* Queen,
At *WHITE-HALL*,

Upon *PALM-SUNDAY*, 1694.

St. MATTH. X. 28.

And fear not them which kill the Body, but are not able to kill the Soul; but rather fear him which is able to destroy both Soul and Body in Hell.

WHEN our Lord was about to send his Disciples forth into the World to preach the Gospel, he thought it Just and Necessary to speak of the Dangers unto which they certainly should be exposed by doing

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doing their Duty, and to prepare their Minds against them; so that they might neither be surprised by Tribulations and Sufferings when they came, nor sink under them.

And to enable them to deal with the most malicious Enemies of his Holy Religion, he commands them to furnish their Souls with two excellent Virtues, *Wisdom* and *Innocence*. They were to be wise as Serpents, and harmless as Doves. As Wisdom would cause them to decline and avoid all needless Hazards and Difficulties; so Innocence would make them gentle, and meek, and tender-hearted, and not apt to revenge Injuries.

But then that true Wisdom which would secure them from running into unnecessary Danger, would likewise prompt them readily to encounter and submit to those Pains, Troubles, and Hardships, which were necessary to establish the Heavenly Doctrines of their Master; to endure small Evils, to escape greater; and to lay down their Lives, rather than have both Soul and Body destroyed for ever. And it must be a mighty Encouragement to undertake the Office of Preaching of the Gospel, which Christ had allotted them, that the Cruelty of their fiercest Opposers could extend no farther than the Body: Whereas *that* God, whose Message they were to Publish, could destroy both Soul and Body. *And fear not them which kill the Body, &c.* From which Words we may deduce several Observations.

(1.) That

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(1.) That the Soul and Body are distinct Beings.

(2.) That after the Dissolution of the Body, the Soul doth live in the separate State.

(3.) That nothing less than the Almighty Power of God can destroy the Being of the Soul.

We have a Noble Argument before us, and which the Infidelity of our Times hath render'd very Necessary. It is our Soul, which makes us like God, and superior to other Creatures; and its Subsistence in the boundless Eternity, which shall succeed our short abode in this World. In treating whereof, I shall endeavour to avoid all needless Speculations, and confine my self to those Arguments, which seem most clearly and strongly to prove the great Truths contained in the Text. The Propositions I chiefly shall insist upon at this Time, are these Two:

(1.) That the Soul and Body are distinct Beings.

(2.) That after the Dissolution of the Body, the Soul doth exist and live in the separate State.

(1.) That the Soul and Body are distinct Beings. The very Argument our Lord uses to persuade the Disciples not to fear those who can kill the Body, rests upon this Supposition, That the
P Soul

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Soul and Body are Beings distinct one from another. For if Men had no Souls ; or if the Soul was not a different Thing from the Body ; or if other Men had as much Power over the Soul as the Body, there would be no Force in his Reasoning. But to make this Truth the more evident, I shall draw Arguments from these Three Heads.

(1.) From the distinct Properties of the Soul and Body.

(2.) From the Incapacity of Matter to think.

(3.) From the Difference every where supposed in Scripture between the Soul and Body.

(1.) From the distinct Properties of the Soul and Body. Now if we will give our selves leave a little to contemplate our own Nature, we shall discover in us Powers, Qualities, and Actions, which are peculiar to the Soul, and quite different from the Affections and Qualities which belong to the Body. Essential Properties of the Soul are to think, to understand, to will, to consider, to judge, and the like. But inseparable Properties of Body, are Length, Breadth, Thickness, Size, Shape, &c.

But as these Things may be esteemed Essential, some to the Mind, and some to the Body ; for if either you sever Thinking from the Mind, or Extension from the Body, you can have no Conception or Apprehension of the one, or the other ; So they are very distinct, not having the least Affinity each with the other ; thus Consideration,

ration, Remembrance, Judgment, Liberty, Conscience, have no Relation unto Body, and do not enter into the Notion and Idea of it ; neither doth Length, Breadth, Size, Figure, Hardness, Softness, enter into the Conception of a Soul ; for we never speak of the Length, or the Shape, or the Bulk, or the Colour of our Thoughts, since that would be absurd Speech, by which we could mean nothing.

So that it is manifest, our Souls are distinguish'd from our Bodies by Properties, which are peculiar and essential to each of them ; and that we have as clear, full, and distinct Apprehensions of the Attributes that are Essential to the Soul, as of those which are inseparable from the Body. For does not every Man as plainly comprehend what is meant by Thinking, Considering, and Judging, as by Dimensions, Motion, and Divisibility in Bodies ? “ ^a Every Man judges (says *Atticus Platonius*) that they are the Properties of the Soul, to Deliberate, to Consider, and after any manner to Think. For when he looks upon Body, and its Powers, and likewise concludes, that those kind of Operations cannot belong unto Bodies, he presently yields that there is in us some other Thing, which does deliberate or advise, and that is the Soul.

(2.) I argue, That the Soul and Body are distinct Substances, from the Incapacity of Matter to Think. All we know of the Nature and Qua-

^a Euseb. præp. Lib. xv. p. 810.

lities of Matter, we learn from its Operation on our Senses ; for further than it acts upon some of our Senses we have no Notice of it. But Matter can no other Way work upon our Senses, but by Motion, which is the Cause of all that Variety, which shews it self in Bodies. If then Matter can Perceive and Think, and all the Effects and Changes in Matter be wrought by Motion, then unto Motion must be ascribed Thought and Perception. But as nothing is more unlike than Corporeal Motion and Cogitation, so it is unconceivable how one should be the Cause of the other ; that is, how stupid Matter by any degree of Motion communicated to it, should acquire a Power to consider, reflect, and remember.

The *Epicureans* indeed, who hold the Soul Corporeal, to explain how Matter may perform the Functions of the Mind, do teach that the Parts of Matter which go to making a Soul, are light and small, and of a globular or round Figure. Just as if a massy Piece of Lead, when melted and form'd into Bullets, was in a nearer Capacity to Think, Meditate, Debate, and Act like a Soul. But I appeal to the common Sense of Mankind, whether that Philosopher has a Right to call any Legendary Tale into question, who can believe that little Balls of Matter, by being briskly moved, can come to have Understanding, Will, and Judgment.

Surely they ought to doubt of nothing, who can be perswaded that small Bodies, round, or of any other Shape, should by jostling and moving one against another, be endued with Reason and Wisdom, and a Talent to dispute concerning the Nature

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Nature of their own Beings ; to raise Questions, whether they are Matter or Spirit, Bodily or Incorporeal Substances ? And not only yield to, or resist the Impressions of Objects present to them, according to the acknowledged Laws of Motion, but also reflect on the Times long since past, and meditate on those which are to come, nay, stretch out their consideration to infinite Space, and eternal Duration. But as the *Epicureans* would rid us of our Difficulties by assigning the Figure of the Parts, which compound a Corporeal Mind ; so the *Stoicks* would make the Thing intelligible, by describing the Kind or Sort of Motion which causes Matter to think. Now it's their Doctrine that the Soul is Fire, and consequently, that it performs its Office by such Motion as is in Fire.

But this is strange Fire which gives us Understanding, and yet no Light, whereby we may any whit more easily conceive in what manner it is possible for Matter to think. For who can shew so much as the Shadow of an Argument to move a sober Man to conclude, that there should be reasoning Powers and Faculties any more in a Fire of Coals than in a Lump of cold Clay ; or that a Log of Wood should get Sense and Understanding by being put into a Flame ^b. If Materialists will make their Senses, to which they so often appeal, the Judges, they must confess, that the Natural Effect of Fire is to separate and rend

^b Sive anima, sive ignis sit animus, eum jararem esse divinum, Cic. *Tusc.* quæst. lib. 1.

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the Parts of Bodies asunder, which Action can bear no faint resemblance to the Thoughts, Deliberations, and Judgments of the Soul, nor to that Freedom of Will with which it either sets its Faculties on work, or stops them.

These are some of the gross and nauseous Absurdities, which unhappy licentious Persons are forced to cram down, who yet are so nice and squeamish, as not to yield their Assent to any Truths of Religion, for which there is not Mathematical Proof or Demonstration.

^c *Aristotle*, a Man of most profound Judgment, and penetrating Thoughts, who was of Opinion that every Thing under the Sun was compounded of the Four Elements, observing, that the Faculties and Operations of Human Souls were so remotely distant from all the *Phænomena* or Appearances of Bodies, was compelled to believe, that there was a Fifth Essence or Element, of which only Souls were formed. To remember the past, to consider the present, and provide for the future; to increase our own Knowledge, and to improve others, and such like, all the Products of a thinking Faculty, were Things in the Opinion of this great Philosopher, not possible to be accounted for

^c *Aristoteles* longè omnibus (*Platonem* semper excipio) præstans & ingenio & diligentia, cum quatuor illa genera Principiorum esset complexus, è quibus omnia orirentur, quintam quandam naturam censet esse, è qua sit mens. Cogitare enim, & providere, & discere, & docere, & invenire aliquid, & tam multa alia meminisse, amare, odisse, cupere, timere, angi, latari, hæc & similia eorum, in horum quatuor generum nullo inesse putat. *Cic. Tusc. quæst. lib. 1.*

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by the Affections and Modes, and Qualities of Matter^d.

(3.) The Soul and Body will appear distinct Substances from the difference every where supposed in Holy Scripture between them. To shew which, I begin with the Creation of Man. *And God said, Let us make* Gen. c. i. v.
26.
man in our image, after our likeness.

But Man is not like God in respect of his Body, because God hath no Body. Besides, the Body in its Nature is divisible and corruptible; but God without Change or Decay is eternally the same, a Being for ever infinitely perfect. The Similitude therefore between God and Man must be with relation to the Soul, which is a Spirit as God is a Spirit.

The distinction between Soul and Body may also be observed from the manner wherein God

^a *My dear Friend, have not You and I concluded an hundred times, that how much soever we strained our Understanding, we could never conceive how from Insensible Corpuscles there could ever result any thing sensible, without the intervention of any thing but what is Insensible; and that with all their Atoms, how small and how nimble soever they make them, what motions and figures soever they give them, and in what order, mixture, or disposition they range them; yea, and whatever industrious hand they assign them for Guidance, they would never be able (still supposing with them, that they have no other Properties or Perfection than those recited) to make us imagine how thence could result a Compound, I say not that should be Reasoning like a Man, but that should be meerly Sensitive, such as may be the vilest and most imperfect worm on earth. How then dare they pretend that they will make it out, how thence can result a thing Imagining, a thing Reasoning, and such an one as shall be the Imaginations and Ratiocinations themselves? Mr. Bernier's Letter of Atoms and the Mind of Man, P. ult.*

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C. 2. v. 7. created Man. *And the Lord formed Man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.* His Body was made of the Earth, but his Soul which gave Life to it came immediately from God. ‘ ‘ The Soul therefore ‘ was not created of the same Substance, nor together with the Body, but of one better and ‘ more Divine, as the Scripture shews. For of ‘ the brute Creatures void of Reason it says, that ‘ the Water brought forth some, and the Earth ‘ others ; but of Man, that God breathed into ‘ him the Breath of Life ; manifesting thereby ‘ that he had an Intellectual and Rational Nature more noble than that of Brutes, and near ‘ of kin to the Divine Being above.

Accordingly also *Solemon* pronounceth, that at the Hour of Death, *The spirit of man goeth upward, and that the spirit of the Beast goeth downward to the earth.* In which Author, the wisest of Men, (if his Authority may be of any weight) there is another Passage that demonstrates the Soul and Body to be distinct Substances, and puts the Matter beyond a possibility of Contradiction. Then
Cap. 12. 7. *shall the dust return to the earth as it was, and the spirit shall return to God who gave*

‘ 3. *Philoponus de Mund. Creat. p. 21.*

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it. ^f The Soul of the Dead remain uncorrupted.
 ' For God lends Men the Spirit, and 'tis his
 ' Image : But the Body we have of the Earth;
 ' and we all being dissolved into it, shall be Dust ;
 ' but Heaven shall receive the Spirit.

In pursuance of our Argument it may here be proper to observe, how difficult it will be for them, who maintain that the Soul is only a Mode, Accident, or Quality of the Body, to give a Rational Account of Christ's Words in our Text : *Fear not them which kill the body, but are not able to kill the soul, &c.*

According to these Philosophers other Men may kill the Body, but are not able to hurt the Accidents and Qualities of the Body, which they are pleased to call the Soul. And yet it is most certain, that Men only can destroy the Accidents and Qualities in Bodies, but cannot destroy their Substance, which after all Force used to it, will still subsist in other Forms and Shapes. Inasmuch as they quite invert our Saviour's Doctrine, it following manifestly from their Assertions, that Men have only Power to kill the Soul, that is, to destroy the Modes and Accidents in the Body, but can do no Injury to the Body or Substance it self.

^f Ψυχὰὶ γὰρ μὴνυσι ἀκήεροι ἐν φθιμένοισι.
 Πνῦμα γάρ ἐστι Θεῷ χρηστὸς θνητοῖσι καὶ εἰκάν.
 Σῶμα γάρ ἐν γαίῃς ἔχοντο, καὶ πάντες ἐς αὐτὴν
 Λυόμενοι κόνις ἐσμεν : ἀλλ' εἰς αἰὶνὰ πνῦμα δίδεται.

Phocyllid. Poem.

Ἄνθρωπος διπλῆς, διὰ τὸ σῶμα θνητὸς, ἀθάνατος δὲ διὰ
 ψυχὴν, ἣ ἐσώθη ἀνθρώπων. Trismegist.

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In one Instance more give me leave to shew how repugnant these wild Opinions are to the Christian Religion : And it shall be in the Promise of our Lord to the Penitent Malefactor who was crucified with him, *to day shalt thou be with me in paradise* ; which in their Sense must be thus : While the Body of this Sincere Penitent was on the Cross, or in the Grave, the Modifications and Qualities of his Body were to attend our Saviour into Paradise. But I think only to name such ridiculous Stuff is sufficient to confute it ; nothing being plainer, than that Men must either part with these Principles, or the Doctrines of their Saviour, for they can never consist and agree together.

(2.) That after the Dissolution of the Body, the Soul doth exist and live in the separate State. It appears from our Lord's Words, *fear not them which kill the Body, &c.* that he does rather suppose, than go to prove the Immortality of the Soul, which he took for a granted Truth by them steddily believed. And therefore it was not his Design to convince them, that the Soul does live after its separation from the Body ; but to shew that it is such a simple and incorruptible Substance, that nothing beneath Almighty Power can destroy it.

But I fear a general decay of Faith and Piety will not only justify, but make it requisite, that we should endeavour to prove that fundamental Doctrine of the Immortality of the Soul, the Truth whereof

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whereof our Lord supposed, while he was instructing his Disciples.

(1.) The first Argument I shall use for the *Immortality of the Soul*, shall be from the general Sense and Perswasion of Men, that the Soul does survive the Body. This Belief seems to be as early as the first Inhabitants on the Earth; for Authors of the greatest Reputation and Antiquity, who write of the Opinions and Manners of Men, do relate almost of every Country, that they thought the Soul did subsist after Death.

This Perswasion prevailed among the *Jews*, not only while they were the immediate and peculiar Care of God, but hath been diligently preserved and transmitted to their Posterity; the Sect of unbelieving *Sadduces* being long since extinct.^h The *Egyptians*, a Nation famous for Invention of Arts and Sciences, are said first to have taught the Doctrine of Immortality of Souls. Which Opinion found Entertainment among all the An-

^g *Josephus* lib. 3.

Philo de Mundi officio, de somniis, de præmiis & pœnis.

Animasque prælio, aut suppliciis peremptorum æternas putant. hinc moriendi contemptus. Hæc de Judæis Tacitus, lib. 5. Hist.

Maimonid. de fund. Legis, p. 47.

Vide Manass. Ben. Israel de resurrex. Mort.

^h Πρώτοι ὅτι καὶ τὸνδε λόγον Ἀιγυπτίοι εἰσιν εἰπόντες, ὡς ἀνθρώπων ψυχὴ ἀθάνατός ἐστι. *Herodot. in Euterp.*

Diodor. Bibliothec. p. 83.

Dion. Halicarn. Rom. Antiq. p. 523, 3.

Ἀφ' ὧν καὶ λέγουσι καὶ ἑτοὶ καὶ ἄλλοι τὰς ψυχὰς καὶ τὸ κόσμον. *Strabo l. 4. p. 197. id. l. 3. p. 76.*

Cæsar. l. vi. p. 118. Pompon. Mela. lib. 2. c. 2. p. 28.

Τὴν ψυχὴν καὶ ὀπιδιαιμένειν, καὶ μετεμβάινειν. *Diog. Laer. proœm. segm. 11.*

cient

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cient Inhabitants of the *East* ; was the Perswasion also of the old *Greeks* and *Gauls*, and *Thracians*.

This was the Opinion of ⁱ *Homer*, who preceded all the Sects of Philosophers, he in Words, very like our Saviour's, declaring that nothing was so valuable to him as his Soul, and he makes *Ulysses* to summon before him the Souls of the Dead, and to hold discourse with them. And among the old *Greek* and *Latin* Poets, scarce more than a Dissenter or Two from the Judgment of *Homer*, are to be found.

^k *Thales*, supposed by some the first Physiologer who treated of Nature, is supposed also first to have taught the Immortality of Souls. But as *Herodotus* does ascribe the first Publication thereof to the *Egyptians* ; so *Pausanias* ascribes it to the *Chaldeans* and *Indian Magi* ; as *Tully* does it to *Pheracydes*, *Pythagoras's* Master ; and some to others ; insomuch, that this Belief of the Soul's future Subsistence seems so general and very Ancient, that the first Writers are not able to discover the Authors of it, or fix the time of its beginning.

ⁱ Il. l. Odyss. λ'.

^k Πρῶτον εἰπεῖν φασὶν ἀθάνατος τὰς ψυχὰς. Diog. l. i. Segm. 24.

Herod. in Euterp.

Ἐγὼ δὲ χαλδαῖος καὶ Ἰνδῶν μάγος πρῶτος οἶδα εἰπόντας ὡς ἀθάνατος εἶναι ἀνθρώπου ψυχή. Pausan.

Pheracydes Syrus primus dixit animos hominum esse æternos. Cic. Tuscul. l. i.

Vide Menagii in Diog. Laert. lib. i. Seg. 116. Observationes.

This

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This also is the avow'd Doctrine of *Pythagoras*, the Founder of the Sect of *Italic* Philosophers, and of *Plato*, with all his judicious Interpreters, *Plotinus*, *Amelius*, *Porphyrius*, *Proclus*, *Alcinous*. And into this List we may bring *Aristotle*, about whom tho' there is some Controversy, yet ¹ *Photius* affirms, That they did not dive deep enough into his Profound Mind, who were of another Opinion. And as *Moses* relates, That after the Body was form'd of the Earth, God did breath a living Soul into it; so ^m *Aristotle* expressly teaches, That the Soul only enters the Body from without, and is of Divine Extraction: He may also pass for a good Witness, both when he affirms, That the Renowned Philosophers who were before him, believed that the Soul lived after it had left the Body; and also when he says, no Philosopher before him held the World to be Eternal.

That great Man ⁿ *Tully* urgès for the Truth of this Doctrine, Immemorial Tradition, that we have the Consent of all Antiquity for it; and that the Voice of all Men is the Law of Nature; and

¹ Ὅτι Πλάτων, καὶ Ἀριστοτέλης, ἀθάνατον ὁμοίως λέγουσι τὴν ψυχὴν· καὶ πῶς εἰς τὸ Ἀριστοτέλους νῦν ἐκ ἐμβλαδύοντες, ζητητῶ νομίζουσιν αὐτὸν λέγειν. Photii Biblioth. Col. 1317.

^m Λεῖπειαι τὸ νῦν μόνον δύρεσθαι ἐπεισέναι, καὶ θεῖον εἶναι μόνον. Aristol. l. 4. de gen. animal.

ⁿ Omni autem in re consensus omnium gentium, lex naturæ putanda est—Atque hæc ita sentimus natura duce, nulla ratione, nulla doctrina.—Quod si omnium consensus naturæ vox est: omnesque qui ubique sunt, consentiunt esse aliquid, quod ad eos pertinet, qui vita cesserint, nobis quoque idem existimandum est—Sic permanere animos arbitramur consensu nationum omnium.—*Tusc. qu. lib. 1.*

that

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that all are much concerned for those Things, which shall take Place after Death. ° *Seneca* also treating of the Eternity of Souls, does affirm, That he has the Publick Perswasion on his Side, and the Consent of Men, who either fear the Invisible Powers below, or Worship those above; and that the Soul is of Divine Original, obnoxious neither to Old Age, nor Death; and that as soon as it is set at Liberty from the heavy Chains of this Body, it will return to its Place in Heaven.

° *Macrobius* declares, That the Opinion hath universally obtained, as well, that the Soul is an Incorporeal Substance, as that it is Immortal.

And as the Belief of Immortality was generally received among the Ancients; so Men all along since have been stedfast and constant to it. For from Modern Histories, Voyages, and Travels, it is found to be the common Opinion of the World, as much in these later Days, as it was

° Cum de animarum æternitate differimus, non leve momentum apud nos habet consensus hominum, aut timentium inferos, aut colentium, utor hac publica persuasione. *Epist.* 117. Nihil aliud intercidet, quam corpus fragilitatis caducæ, morbis obnoxium, casibus expositum, proscriptionibus objectum. Animus vero divina origine haustus, cui nec senectus ulla, nec mors, onerosi corporis vinculis exsolutus, ad sedes suas & cognata sidera recurreret. *Suasoriar.* p. 129.

° Obtinuisse non minus de incorporelitate animæ, quam de immortalitate sententiam. *Macrob.* in som. *Scipio.* l. 1. c. 14.

in

in old Time. The ⁹ *Turks* have so strong a Perswasion of the Resurrection of the Body, and the Subsistence of the Soul after it leaves the Body, that not only the *Alcoran*, but their *Offices of Prayer*, have frequent Relation thereunto. The ¹ *Arabian Philosophers* think, That a virtuous Soul, when it has taken leave of the Body, shall partake of immense Pleasures and Joys, and be as the Chief Angels which are nearest to God.

The ^s *Chinese* hold the Soul spiritual, and separable from the Body; and that after Death pi-

⁹ Ut condones mihi peccata mea, & statuas mihi immunitatem ab inferno. —

Custodi me o adjutor meus—in hac & futura vita, peculiariter in die resurrectionis. *Muhammedan. Prec. p. 18. & p. 399.*

Vide *Hottinger. Hist. Orient. p. 254.*

^r Anima imbuta hisce perfectionibus, cum discesserit à corpore, experietur in semetipsa voluptatem maximam, & lætitiā immensam, efficieturque anima illa tanquam Angelus ex Angelis propinquus Deo. *Proposita Sapientia Arabum Philosoph. p. 75.*

^s Joh. Mendoza de Regno China, l. 2, 6.

Trigautius de Christ. expedit. apud Sinas. p. 102.

Linſchoten Voyag. p. 39.

Varenius de divers. Gent. Religion. p. 255, 269.

Lerius Navigat. c. 16.

Osorii Hist. l. iv.

Benzo Hist. Nov. orb. p. 29.

Harriot. Virgin.

Tavernier Persian Trav. p. 165.

Ind. Trav. p. 167.

Jos. Acoſta lib. 5. c. 7.

Rauwolf's Trav. p. 214.

ous Souls shall be rewarded, and bad Souls tormented. They who have of late travelled in *Persia*, *India*, *Japan*, and other Countries of the *East*, have observed the same Belief to prevail among the present Dwellers in those Places : And the like Accounts we have of *Southern* Inhabitants from them who have visited *Guinea* , and other Parts of *Africa*. And though they who first touched at the *Cape of Good Hope*, either through want of Time rightly to be informed, or not having Curiosity sufficient to discover the Truth, did relate the People of those Parts to have no Religion ; yet we have quite another Story of them from late Travellers, who with more **Care** and **Accuracy** have searched into those Matters. And what is remarkable, the first Discoverers of *America*, found the People of *Brasil*, *Canada*, *Virginia*, &c. tho' severed from the rest of the World by the vast Ocean , and with whom probably they had no Intercourse in many Ages, to have generally the same Belief of the Soul's Immortality.

But after all it must be allowed, That there have been here and there some , who resolving to live wickedly in this Life, have pretended to deny a Future One ; even the Christian Church hath not wholly escaped this Infection. For within its Pale some have started up , who maintain the Impious Doctrines of *Epicurus*, to the great Dishonour of the Lord who bought them, and the Reproach of their Holy Profession.

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Of this Sort of ill Men about the Beginning of the last Century, ^v *Italy* produced a plentiful Crop, who valuing themselves more upon the Reputation of their Philosophy, than Religion; taught openly, That the Soul did perish with the Body: So that it seemed necessary to have their wicked Opinions condemned by a ^v Council. But notwithstanding these Vain-glorious Person by venting such strange Notions, hoped to have been accounted the only Masters of Sense and Reason; yet by the judicious and strong Confutations of the worthy Men who answer'd their Writings, it does appear, that they were as weak Philosophers, as bad Christians.

But as those who bid Defiance to God, and ridicule Religion, bear no Proportion to the Bulk of Mankind, so 'tis no Wonder some such should be found. For when Men abuse the Liberty God has given them over themselves, and by continual Debauchery weaken and corrupt their Faculties, it may so come to pass, that they shall hardly form a true Judgment of any Thing. Indeed, a Mind enfeebled and clouded with the Steams of brutish Lust, is no more able to contemplate

^v *Esse quandam vim in natura humana, quo cætera animantium genera destituantur, ut neminem sensu rationis nitentem, præter Pomponatium, & assæclas, dubitare arbitror. Postellus de orbis Concord. p. 114.*

O Italia, etiam ea hominum monstra alis, qui non satis habent esse impii, nisi etiam virus suum omnibus cæteris propinent, & cum hac pernicie in Aulas principum penetrent. Idem ib.

‡ *Concil. Lateran. Sessio 8. 19. Decemb. An. 1513.*

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the Glorious Nature of God, or to be affected with pure and intellectual Pleasures, than a Body brought into the World without Eyes and Hands, is capable to do the ordinary Work of Life.

For Men may make themselves Monsters, as well as be born so; * but then by the Example of a few such Monsters, we ought not to suffer either our Faith to be shaken, or our Manners to be perverted.

Before I part with this Head, I would observe, where Piety, and Virtue, and Wisdom, have thriven most in the Conversation of Men, and the greater good they have done to the World, so much the more firmly they have been perswaded, that their Souls should subsist after they had left their Bodies; and on the contrary, that there hardly ever were found any much disposed to scoff at Providence, and deny a Future State, who had not been infamous Livers.

A Heathen Philosopher hath spoke of this Point with so much Wisdom and Piety, that I think it will be no loss of Time here to present you with what he hath said, “ y If Conscience awaken in
“ a bad Man a Sense of his evil Deeds, which
“ tortures his Mind, and puts him in fear of Pu-
“ nishment in Hell, his only Remedy is to fly

x Quid enim est tam falsum tamque abhorrens à vero, ut non ad id probandum argumenta excogitari queant? — Neque quicquam est tam absurdum, quin dicendo probabile fieri; neque tam verum & exploratum, quin dicendo in dubium vocari, aut etiam coargui queat. *Muretus in Arist. Eth. p. 150.*

y Hieroc. in *carm. Pythag. p. 165.*

“ to Non-entity, or Not-being ; so he cures one
“ Evil with another , supporting his Wickedness
“ by the Destruction of his Soul. He gives Sen-
“ tence of himself, that after Death he shall be
“ nothing, to fly the Penalties of Future Judg-
“ ment. For a wicked Man will not have his
“ Soul immortal, that he may not subsist to suf-
“ fer Punishment. He anticipates his Judge, by
“ declaring it is fit , That a wicked Soul should
“ be reduced to nothing. But as through want
“ of Counsel he was drawn to Sin, so through
“ Ignorance of the measure of Things he passes
“ wrong Judgment on himself. For the Judges
“ of Spirits departed, framing their Sentence ac-
“ cording to the Rules of Truth, do not judge
“ it meet the Soul should be annihilated.

(2.) My next Argument shall be taken from the fears Men have of Punishment after this Life for their Sins. Sin troubles the Minds of Men in such Instances, as the Law takes no Notice of ; and in such , which notwithstanding they are punishable by Law, yet were acted too secretly to be detected ; and then also, when the Offenders having fled their Country, were out of reach of the Secular Judge. Such Persons likewise have been perplex'd with the Remembrance of their Wickedness, whose Height and Power made them strong enough to break through the Laws, and trample on them ; in which several Cases there was nothing but the Natural Suggestions of Conscience to terrify them.

Now, whence can all this inward Trouble proceed, but from an Invincible Perswasion, that after Death will come Judgment? If any doubt this, we may appeal to disconsolate Sinners themselves, who often finding no Ease in the Business of their Calling, in the Conversation of their Friends, nor in the change of Company or Place, have been driven to seek for Relief of another kind, and to apply themselves to proper Persons, unto whom they may unburden their Souls, and confess their secret Offences, hoping by their devout Prayers, and ghostly Assistance, to procure some Remedy for their distressed Minds.

I may add, That insupportable have been the Horrors of a wounded Conscience, that Men have disclosed their Capital Crimes to the Magistrate, when they well knew it was his Duty to punish such Criminals with Death. And the Reason why they exposed themselves voluntarily to Temporal Death, was to escape Divine Vengeance in another World, which they of all Things dreaded. They did trust, that having confessed their Sin, and repented of it, and made all the Satisfaction they could to Civil Justice, God would not enter into Judgment with them, but out of his infinite Compassion forgive them, and save their Souls alive.

Neither was the Course here taken to be imputed to Melancholy or Distraction, since Experience assures us, many hereby have quieted their Minds, and found Comfort in Death.

Now

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Now, if the Fears of what shall become of us after Death, were the Effects only of the false Principles which are owing to bad Education ; certainly they would not be so general, nor so deeply riveted in our Nature, nor so terrible, that Men should be willing to sacrifice their Lives to get rid of them.

(3.) The third Argument I would urge for *the Immortality of the Soul*, and that Men were not made only to live here, is this, that there is nothing in the World which fills the Mind with Satisfaction. Men are always dissatisfied with their present Condition, and endeavouring to make some Alteration in it ; and after the Alteration is made, they do not continue any long time pleased ; but rather discover that they have only changed their old Grievances for new ones, and are disturbed with a fresh Set of Complaints.

Those who have the greatest Opportunities to supply themselves with the various Pleasures of Sense, should, if any were, be easy in their Enjoyments ; and yet Experience declares, that what lately they with much eagerness desired, does pall their Appetites, and grow flat and insipid.

It is well known that Men who have had their Treasuries filled with Gold, who have commanded Great and Victorious Armies, and conquered and ruled over many Nations, have after the large Increase of their Wealth, their Power, and their Glory, upon little Occasions been disturbed, and discontented, and fallen into such Fits of Rage, or Lust, or Melancholy, as are in no wise consist-

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stant with true Contentment of Mind. And therefore they still press forward from one Design to another, but with the same dissatisfaction ; either trusting those who will deceive them ; or striving to remove that which will never leave them ; or vehemently coveting what they shall never obtain.

Now, what reason can be given why Worldly Goods ever shew better and greater at a distance than they prove in our Possession, but this ; that they carry no proportion to the Appetites of the Mind, which is of a Spiritual and Heavenly Nature, and can never hope to receive adequate Satisfaction from any thing here below ?

Wherefore if these vast Capacities and Desires were placed in us by a Being of Infinite Wisdom, and if a Being infinitely wise can do nothing in vain, then it follows, that our Souls were created not only for this World, but to live in another, where they shall converse with, and enjoy such bright and glorious Objects, as will compleatly gratify and delight them. And from hence I deduce a Fourth Argument for *the Immortality of the Soul* ; viz.

(4.) From the common Appetite in Men to live for ever, and in that Eternal State to possess the chiefest Good which will satiate the highest and most extensive Desires of the Mind. Every Man that comes into the World loves Happiness, and would enjoy it eternally ; it was not only the desire of *St. Paul to be dissolved, and be with Christ* ; but the wish of *Balaam, to die the death of the righteous.*

righteous. He believed a future Life, and that good Men would be blessed in it, and he wish'd he might have a share of their Blessedness.

We have had great Experience of God's Goodness, who hath enriched us with many Favours, and therefore we ought to believe that he loves us, and did intend good to us in the whole Contrivance and Constitution of our Nature, wherein he only could put these unextinguishable Appetites to live and subsist happily for ever, and to partake of such Felicity as this World does not afford, and which indeed is no where to be found but in his infinitely perfect Being.

Now he who loves us exceedingly well, and of whose Bounty we have shared thus largely already, would not have endued our Nature with those vehement Appetites, which, unless he be pleased in fit time to give them Satisfaction, can only serve to distract and torture our Minds, and render us extremely miserable. For such a Treatment would be not only inconsistent with his Infinite Wisdom, which appears in every part of the World, but repugnant to his boundless Goodness, which always disposes him to promote the Happiness, pity the Weaknesses, and supply the Wants of his poor Creatures.

'Tis hope of Enjoyment of Everlasting Happiness, which makes us to bear Injuries, Pains, and Losses patiently, and at length yield to the Stroke of Death with a willing and contented Mind. But had we reason to believe, that Death would make an utter End both of Body and Soul, as the Conceit thereof all along this Life would be an intolerable

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lerable Burthen, so we should leave the World with deep Horror.

But if there be a God ; and that God is the Author of our Nature ; and the Author of our Nature is infinitely Good, and always acts suitably to that Goodness ; and if it be the Property of Infinite Goodness to bestow all that endless Bliss and Felicity upon its Creatures, which it not only hath made them capable of, but which it hath inclined their very Nature earnestly to desire and hope for ; then we may from hence, beyond all Question and Doubt, conclude the Immortality of our Souls. And our Hope of a joyful Eternity can no where rest so safely as upon the Divine Goodness.

(5.) I shall but name one Argument more, tho' it is of unconquerable Force, to prove the future Subsistence of the Soul ; and that is, Divine Providence which governs the World, preserves all Things in their natural Order, and observes whatever is done upon Earth, to the end all Men may receive a Treatment from God, agreeable to their Behaviour. That those who love, and fear, and serve God, may partake of the Glories with which he will reward the Heavenly-minded ; and that they who neglect, and forget, and dishonour God, may be banish'd into outer Darkeness.

That they who have done good in their Generation, and shew'd Pity to their fellow-Creatures, may obtain a Recompence ; and they who have been Impure and Malicious, and have laid wait for the Righteous, oppress the Poor, and not
spared

spared the Widow, may receive Judgment without Mercy.

But since this equal distribution of Rewards and Punishments, which the Divine Justice does require, is not made in this World, we have full assurance our Souls shall live in another, and there have Judgment pass'd upon them according to their Deserts.

It now but remains that I make a short Reflection two upon this Discourse.

(1) If our Souls shall survive our Bodies, it ought not only to encourage us to be patient and resigned to the Will of God, under the great variety of Troubles and Afflictions which happen in this Life, but also to arm us against the fear of Death.

Since Death only will lay open a Passage for us into another Life, which will infinitely surpass this. Forasmuch as there we shall be deliver'd from all those things which render our present Condition either dangerous or uncomfortable. We shall no longer be expos'd to the Temptations of wicked Men, or of our own Lusts, now so dangerous and dreadful to us, when admitted into the Conversation of Angels and Souls made Perfect ; we shall not so much as suspect Treachery and Wrongs, when out of reach of the Malice of Men and Devils ; we shall not fear Pains and Diseases, wherewith it is not possible our incorruptible Nature should be affected : In a word, we never again shall be liable to the Power of Death, the King of Fears, for our Lord says we *cannot die any more.* The

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The Poet ² supposes the Soul of *Achilles* after he was slain, to be introduced into the presence of his Son, and to exhort him not to grieve and be cast down for his Father's Death, by means whereof he was admitted to familiarity with the Blessed Gods, but to furnish his Mind with his Virtues, from which he should reap most pleasant Fruit.

‘ ^a Is not Death not Evil ? Are we not of kin
 ‘ to God, and come from him ? Let us go back
 ‘ thither from whence we came ; and get loose
 ‘ from these Fetters, which are strait and heavy.
 ‘ Here are Robbers, and Thieves, and Judicatures,
 ‘ and Tyrants, who if they have Power over us,
 ‘ it is with respect to our *B O D Y*, and its Possessions. Let us shew they have no Power, and
 ‘ wait the Pleasure of God, unto whom, as soon
 ‘ as he shall discharge us from our Duty in the
 ‘ present Station, we shall return.

What befalls the Righteous Man in his Death, and how little reason he has to be concerned and dread it, we learn from the Excellent Author
 C. 2. 23, 24. of the Book of *Wisdom* : *For God created man to be immortal, and made him to be an image of his own eternity ; nevertheless through the envy of the devil came death into the World ; and they that do hold on his side do find it. But the Souls of the righteous are in the hands of God, and*

² Quintus Calaber, lib. 14. p. 678.

^a Arrian in Epict. l. 1. c. 9. p. 109.

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there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction ; but they are in peace. For tho' they be punish'd in the sight of men, yet is their hope full of immortality.

O desirable Immortality ! From the Belief of which not any Evil can come, no real Good can be lost, but the worst of Miseries may be escaped, and the chiefest of Goods obtained. Thou puttest the Souls of the Righteous in the Hands of God, a Place of the greatest Peace and greatest Safety, where without fear of being disturbed, or dispossessed, they shall praise, and glorify, and magnify, his Name for ever.

(2.) Since our Spirit must return to God who gave it, it does highly concern us to keep it always in a fit Condition to be given back unto him. ^b This is a great Work, if we consider what our Soul is, or whither it is going. 'Tis our Soul which hath the Image of God imprest upon it, and which is more valuable to us than the whole World ; and this Soul is going to receive a Sentence, which will make it either infinitely Happy or Miserable, from that God who is of purer Eyes than to behold Evil ; and therefore if it take leave of the Body polluted with the Lusts of the Flesh, he will abhor it.

^b Ἐργον ἔχεις ψυχὴ καὶ μέγα, ἣν ἐδέλῃς.
Ἐδέλῃ σου τὴν, ἣ πρὸς ἡμᾶς καὶ πρὸς σφέτερον.

Nazianz. Iambic. 2.

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If we have not banish'd Envy, and Wrath, and Hatred, and all Malicious Passions out of our Souls, how shall we presume to surrender them into the Hands of God who is Love ; and when the Condition on which only he will now dwell in us, and perfect his Love in us is, that we love one another ?

God is just and true, and his Eyes behold the things that are equal ; therefore if we are false, and perfidious, and deceitful, and oppress or overreach our Neighbours, he will command us Workers of Iniquity to depart from him.

It is an admirable Saying of the *Pythagoreans*,^c That there is no Place on Earth more acceptable to God than a pure Soul.

I am sure it is the Doctrine of St. *John*, that every one that hopes to see God as he is, must purify himself even as he is pure. That is, must endeavour to become like God in his Purity, Justice, Love and Mercy, and other Perfections which are imitable by his reasonable Creatures.

May we then not only not give our selves up to commit Acts of Uncleanness, but not so much as harbour or cherish any impure Thoughts. And may God in his Infinite Mercy, bestow on us such a Measure of his Grace, as may enable us to subdue our unruly Lusts, and bring them under the Government of our Reason, and the Laws of our Holy Religion.

^c Ψυχῆς καθαρότης τόπον οἰκειότατον ὅτι γῆς Θεὸς ἐκ ἔχει.
Hieroc. in Carm. Pythag. p. 25.

And may not the Horrors of a guilty Conscience seize upon us when the Terrors of Death shall approach us; but our Merciful Lord at his coming may find Us labouring in his Vineyard, and say, *Well done good and faithful Servants, come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*





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S E R M O N VIII.

P R E A C H ' D before the
K I N G,

At St. J A M E S ' s,

April the 16th, 1696.

P S A L M L. 15.

----- *I will deliver thee, and thou shalt
glorify me.*

 HE Goodness of God, which inclined
him to create so great a Number of
Beings, of whose Service he could
have no want, having all Perfections
contained in His own Nature, and essential to it,
moved him, ever since they did Exist, to preserve
them.

256 *Thanksgiving for King William's*

Among the Creatures of several Kinds and Ranks which God brought into the World, to some he gave a Capacity to discover his Being, and that he was the Maker of all Things, and did conserve and govern them; who by considering the Works of his Creation, and either viewing them singly, or comparing them together, must discern Wise Design, Exact Order, Mutual Fitness, and Subserviency one to another, every where among them, and thence necessarily conclude, That the Author of all these Productions is endued with Infinite Power, Wisdom, and Goodness; and that it is most reasonable for them who have receiv'd so Noble a Nature from him, to Reverence, Love, and Honour him for it.

But what he did enable his Creatures to find out by their Reasoning Faculties, he has manifested more fully to them by Revelation; as well what concerns the Excellency of his own Nature, as what relates to them, and their Dependency upon him.

He has taught them, that he is their Sovereign Lord, of whom they hold all, and that it is their Duty to Worship and Praise him for his Loving-Kindness; that as he only can furnish them with the common Supports of Life, so they are to Pray to him for them; that as he will rescue them out of Danger, so they ought humbly to recommend themselves to his Care and Protection; and after he has made a Way for their Escape, heartily to return him Thanks for their Deliverance.

Thus

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Thus to be grateful to our Principal Benefactor, is not only agreeable to Natural Light and Justice, but the great Law of our Religion. *I will deliver thee, and thou shalt glorify me.*

In the Text these Two Propositions are plainly contained.

(1.) That Deliverances are from God.

(2.) That it is our Duty to Glorify and Honour him for them.

In treating of the First, I will shew,

(1.) That all Deliverances are from God.

(2.) That some are more evidently so, as having the plain and visible Marks of his Hand impress'd upon them.

(1.) That all Deliverances are from God: Before I enter upon the Proof of which, I would premise,

(1.) That this Assertion does not imply, That God will deliver us, if we do nothing our selves towards obtaining our Safety; he has promised that his Grace shall attend and promote our honest Endeavours, but gives no ground to the Idle and Negligent to hope for his Help, who will make no use of their Natural Powers derived from him for their own Preservation.

R

(2.) Neither

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(2.) Neither from hence does it follow, That God will encourage Men in the Pains they themselves take to get out of Trouble, if they do not humbly address to him for his Help; *The calling upon him in the Day of Trouble*, being the express Condition upon which he will deliver us.

(3.) Nor though Men pray vehemently to God, have they the least Reason to expect he will fetch them out of those Dangers they have run themselves into, by being engaged in any wicked Design. Should Robbers, Pyrates, Murderers, Assassines, Traytors to their King and Countrey, pray for the Success of their Villany, and that they may escape the Stroke of Justice, God would be so far from granting their Petitions, that he would take their Prayers for a new Injury and Affront, and abhor their Sacrifice as much as their Sin.

(4.) Neither are these Things to be so strictly understood, as if the Wicked should never escape out of any Danger; for they sometimes may call upon God, and he may have so much Regard to their Prayers, as to take them out of the Hands of their Enemies, who may be worse than themselves, to induce them to repent, and return to him and their Duty; they may humble themselves before God, and he defer the Calamity to a further Time, which he had threatned to bring presently upon them: Thus upon the Humiliation of *Abah*, who did Evil above all that were before him,

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him, God delays the Execution of the Judgment he had denounced against his House, unto the Days of his Son.

Moreover, very bad Men sometimes do Deeds of Charity and Mercy, and God suffers their few Good Works for a Season to cover their many Evil ones, so that they are not always brought immediately to Light and Punishment.

God also may permit the Wicked to succeed in their Evil Designs, in order to correct and reform his own People, when they Trust more in the Arm of Flesh, than in God their Saviour; and when upon any Loss, or Disappointment, they grow uneasy and ungrateful, and do not retain a due Sense of his great and manifold Mercies.

Lastly, The Wicked often do prosper, and are suffer'd to climb high, not out of Kindness to them, but that their Fall may be the greater; and that the Divine Vengeance may be the more conspicuous in their final Overthrow.

These Things being premised, I proceed to observe, That Deliverances are of several Sorts, both with Respect to them for whom they are wrought, and with Respect to the Evils from which they set us free.

Some are confined to single Persons, or reach but to private Families, or Towns; and some extend to whole Countreys and Nations, indeed to all the Race of Mankind, as that Transcendent Deliverance in the Redemption of the World by our Lord Jesus Christ. And as the Redemption Christ did purchase for us with his Blood was the

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most Comprehensive, taking in the whole Stock of Men; so was it the most valuable, as rescuing us from the Power of Sin, which brought the Wrath of God upon us; and from the Wages of Sin, everlasting Punishment, which is the greatest of Evils.

As to single Persons, God guards their Souls against the Designs of their Spiritual Enemies, the World, the Devil, the Flesh, either by keeping them out of the Way of the Tempters, or by enabling them to overcome their Temptations, so as they shall not be hurt, or led Captive by them. It is also to the Goodness of God that particular Men owe the Preservation of their Health, Life, Reputation, and Estates: He defends their Lives from the Malignity of Diseases, from the Covetousness of Oppressors, who would kill, that they might take Possession; from the Malice of their cruel Enemies, that Thirst after their Blood; and from a vast Number of dangerous Accidents, which are not to be imputed either to their own Folly, or the Ill-will of other Men.

He also protects the Reputation of the Innocent, and delivers them from the Slanders of lying Lips; he secures Mens Estates, not only from the Assaults of Robbers and Thieves, but from the Violence of Fires, Tempests, and Floods, and from all other Casualties.

But though there is no Creature so small and inconsiderable, that God does not take Care of it; yet for the most part, the Acts of his Providence are more apparent and discernible in the ordering and management of the greater Portions of the World;

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World ; his Hand is more visible in the Government and Disposal of Countreys and Kingdoms, than of particular Places and Families ; of Kings, and Men in Authority, than of private Persons ; whether in their Ruin when they turn their Hearts from the Lord their God, and give themselves up to commit Evil ; or in their Preservation, when they do that which is right in his Eyes, and keep the Covenants and Statutes which he has commanded them.

And it is to the extraordinary Providence of God that we are beholden for this joyful Occasion of assembling our selves together, who hath delivered our King from the Hands of cruel and barbarous Men, that had conspired to Assassinate and Murther his Sacred Person ; and preserved our Nation from an Invasion, for which all things were prepared and made ready by a Powerful Neighbour, with design to conquer our Country, and to bring that Bondage and Slavery upon us, under which his own Subjects do labour and groan.

Had God, justly incensed by our Iniquities, permitted these Hellish Plots to have taken effect against the Person of our Dread Sovereign, and the Land of our Nativity, it is not easy to conceive the Fears, Horror, and Confusion with which we should have been overwhelmed ; nor the Rage and Cruelty with which our Enemies would have follow'd their Blow to have obtained a full Conquest, and made us compleatly miserable.

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We could with no reason have expected the least degree of Tenderness, or Pity from them, who had so far divested themselves not only of Religion but Humanity it self, as to murder the Father of their Country, under whose Protection they for many Years had lived safely ; neither should we have had more ground to hope for Favour from that Prince by whose Arms we were to be invaded, who in his whole Conduct seems to have greater regard to the amplifying of his ^a Glory and Power, and the enlargement of his Dominions, than to the Honesty of his Cause, and the Rights of them with whom he does contend ; and whose Mercy, or even Faith and Justice, the unhappy whom he has conquered have no reason to applaud.

Neither perhaps are these Failings so much to be charged upon the Ambition of his Natural Temper, as upon an unenlightned Zeal he has to promote a Religion which allows Men to do very many ill things.

For where Popery has a full Influence upon Men, they will break through all Tyes, Natural, Civil, or Divine, to serve that Interest. Neither Laws, nor Edicts, nor Promises, nor Oaths, nor

^a *Who has suffered so many things to be said of him, not only full of rank Flattery, but which savour much of Blasphemy ; viz. Viro immortalis, p. 42. Factis miracula firmat ; totus me indiget orbis, p. 44. Nusquam meta mihi ; nusquam devius, p. 45. Væ cui Iratus Jupiter, p. 47. Per se cuncta videt, p. 48. Qui nec errat, nec cessat, p. 54. Histoire du Louis le Grand. Par les Medailles.*

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Vows, nor Sense of former Kindnesses, have been found Bands strong enough to hold them.

There are indeed Doctrines taught in that Church, which are great Hindrances to good Life, and dispose Men to violate the Moral Duties of Nature and Religion, without any great shock of their Consciences, or fear of Future Punishment. They get rid of their Fears by the Doctrines of Penance, Purgatory, ^a Masses for the Dead; and make their Consciences easy by those of Equivocation, Absolution; and that they are not bound to keep the Faith they have engaged to Hereticks (which is the good Name they are pleased to give us), whom they will not allow to have any Right to Truth or Justice, or so much as to their own Lives.

Hereupon many of that Communion think it no Sin at all to kill us; and the most zealous and bigotted among them believe it a Good Work, and that they shall merit Heaven by doing God and their Church such Laudable Service.

Since these Principles have found Entertainment in the World, what Havock has been made of the Lives of Men? what Effusion of Christian Blood?

^a Memorabilis est dispositio Philip. IV. Hispan. Reg. quâ constituit ut 100000 Missæ ex sua intentione dicerentur, & quidem ut si ipse non amplius iis opus habeat, Patri ac Matri suæ bono cederent; sed si hi jam in Cœlo essent, eorum animabus applicarentur, qui in Bellis Hispanicis mortem oppetierint. *Puffendorf de Cons. & Diss. Protest. p. 43.*

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During a short Reign in our own Kingdom, Men and Women of Holy and Peaceable Lives, to a great Number, were burnt at the Stake, because they would not embrace Opinions devised by the Church of *Rome*, and imposed for Articles of Faith, which are not contained in the Holy Scripture, nor known to the Primitive Christians.

In the Country from whence we now were threatned with an Invasion, as we are inform'd by some of their own ^b Authors, the Throats were cut of near a Hundred Thousand Protestants in the space of a few Days : When Tidings of it reach'd the Court of ^c *Rome*, his Holiness the Pope received them with inexpressible Joy ; ^d he went to St. *Lewis's* Church in Procession to give God Thanks for the Success ; heard Panegyric Orations on that Occasion, with extreme Satisfaction and Pleasure ; ^e granted ample Indulgences, ^f and on a Medal stamp'd for that Purpose, he

^b *Hist. Hen. IV. Bishop of Rodez. p. 24.*

^c *Mezeray. Hist. p. 722. Gregory XIII. Pontificatus initia lætiora lætus de Parisiensi Hugonotorum cæde nuncius fecit. Hor. Tur. ellin. Soc. Jesu, lib. X.*

^d O d' em illum plenum lætitiæ & hilaritatis, quo tu, Beatissime Pater, hoc ad te nuncio allato, Deo Immortali, & Divo Ludovico Regi, cuius hæc in ipso pervigilio evenerant, gratias acturus inditas à te supplicationes pedes obiisti. *Muret. Orat. 22. coram Pontifice Rom. habita v. Calend. Jan. 1572.*

^e Quia neque ullum dicendi argumentum, hoc quidem tempore reperiri potest, in quo plus aut dignitatis aut delectationis inesse videatur, peto à te, Beatissime Pater, ut hoc temporis, quod mihi ad dicendum tua benignitate conceditur, in harum potissimum rerum tractatione consumi collocarique patiaris. *Muretus Ib.*

^f Editio amplissimæ indulgentiæ Diplomata, *Strade Bel. Belgic. lib. 7.*

^g *Molinæ. Hist. Summ. Pontific. per eorum Numismata, p. 93.*

caused

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caused this Hellish Tragedy to be represented as the Work of an Angel : Which none could have undertaken, before they had by a long custom of sinning brought themselves to hope, that there were no Invisible Powers, no Angels, nor God to observe the Wickedness of Men, and to punish it.

Queen *Elizabeth* sat a long time on the Throne, lov'd and honour'd by her Subjects for her Wise and Righteous Government ; and yet there was hardly any part of her Reign without a Plot carried on by her restless Enemies of that Religion.

At one time ^h several Gentlemen, Zealots of the *Roman* Church, some of whose Accomplices had undertaken to make out, that it was lawful to take off Princes excommunicated ; and that if Right and Justice are ever to be violated, it is allowable in such Cases as tend to advance the Catholick Religion ; did readily and chearfully enter into a Conspiracy, and bind themselves by an Oath to Murther her Majesty. But the Providence of God which now discovered the late Traytors, brought then their black Contrivances to light, and they suffered condign Punishment for them.

^h _____ Aggregaverat quosdam Nobiles Romanæ Religionis Studio inflammatos, *Cambden Eliz.* p. 405.

Conantur docere, licitum esse principes excommunicatos è medio tollere, & si jus violandum, Religionis Catholicæ causa violandum, *Id.* p. 406.

Abingtonus, Barnwellus, Charnocus, & Savagius prompti & alacres in eadem jurant, *Ibid.*

But

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But of all bloody Designs that Popish Counsels have hatch'd (and they seem to outdo all others) there is none that had so contracted its Venom and Malignity together, like the Rays of the Sun in a Glass, and which in the most compendious manner would have destroyed so many, and of such high Quality, as the *Gunpowder Plot*. *Caligula* wish'd the People of *Rome* had but one Neck, that he might cut it off at one Blow; and the Horrible Cruelty which the *Pagan* Tyrant had only in his Wishes and Speculation, the Christians of the Church of *Rome* would have put in Practice, and with one Stroke have killed the King, the Nobility, and the Representatives of the People.

And is there not reason to believe, that the same Evil Spirit which pusht on the *Romanists* in the Days of our Fathers to such horrid Impiety, did govern these wretched Men in the present Plot? which in some respect does exceed that former Treason. For at the same time that the Life of the King was to be taken away by Wicked Traytors at home, there was an Army in readiness to have made a Descent upon us from abroad, sufficient not only to destroy the Lords and the Commons who represent the People, but the People themselves; and there is great cause to think, they would have made the Sword drunk with Blood, before they had put it up.

It is most unaccountable how any Protestant should have been concern'd in it; and yet it cannot be denied that some there were of that Religion

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gion and Church which abhorreth such Doctrines ; they were of that Church, but had departed from it before they did engage in these horrible Designs.

I say, it is unaccountable, since in the time of the late King they with restored, their Religion, the Laws, the Rights, and the Liberties of the Nation were in a manner all subverted ; and the King, on whose Power all their Hopes of restoring him are built, is one that caused all his own Protestant Subjects who would not forsake their Religion, to be Imprisoned, Banish'd, or put to Death ; by which Severities he hath rooted them out of their Native Soil, and left no appearance of them in their own Country.

Is it to be thought he would treat Strangers more tenderly than he has done his own People ? Or that he would tolerate the Exercise of the Reformed Religion in this Kingdom after he had conquered it, who has extirpated it in his own, where his Subjects had a right by Law to enjoy it, and were not guilty of the least undutiful Behaviour to provoke him to violate their Rights ?

And here I should have thought it necessary to do an Act of Justice to our Religion, in renouncing and disavowing the late Proceedings of those Clergymen who absolved Two Persons that were condemned for Treason, and at their Death shewed no Tokens of Repentance for that detestable Crime, as being contrary to the Doctrine and Practice of the Church of *England*, and scandalous to all good Christians in her Communion, had

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had it not been done already, as far as can be in the present Circumstances, by the Bishops of the Church, and I doubt not with the hearty Concurrence of the rest of the Clergy.

While such Pernicious Opinions as these find favour in the World, and there are Men bad enough to practise them, we have great need to fly unto God for Protection. We cannot reflect upon the inhuman Slaughter intended both of our King and of our People, without Horror and Detestation ; we cannot think of our Wonderful Deliverance without Hearts full of Joy, Praise, and Thanksgiving, ready to be offer'd to God our Gracious Deliverer.

*Great is the Lord, and marvellous,
 Psal. 145. 3. worthy to be praised ; there is no end
 107, 43. of his greatness. Whoso is wise, and
 will observe these things, even they shall
 understand the loving-kindness of the
 64. 9. Lord. Men shall fear, and declare
 the Works of the Lord ; for they shall wisely con-
 sider his doings.*

Indeed a little Consideration and Thought will convince us, that all Deliverances, whether Private or Publick ; whether of single Persons, or of whole Nations, are due to God. All Men are sensible that they cannot preserve themselves ; they find no Power within them, either that was the cause of their Being, or that can certainly secure their Estates, their Credit, or Friends, or prolong even their own Lives.

Men,

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Men, seemingly to themselves and others, in sound Health, are in a Day or Two's Time carried off by a Malignant Disease; Death surprising them when they had set it at a great Distance, and scarce allow'd it any room in their Thoughts. So Thefts, and Fires, and other Accidents, sweep away their Estates, against which the nicest Care, and strictest Guards, are no absolute Security.

Greater Uncertainties do attend War and Peace, Publick Councils, and the State of Kingdoms: Counsels, through want of Knowledge of many Things, may be wrong taken; or the Wisest by Treachery may be discovered, or defeated; small Circumstances of Things change the Fate of Battels; Things which were not observed, or so much as thought of when they began; and they that assured themselves to return Conquerors from the Field, have been carried away Prisoners.

Such as pretend to be our Friends, may be plotting against us; and our truest Friends may not have Skill and Strength to deliver us; or be out of the way, when we stand in most need of their Help. And as we discover no Sufficiency in our Selves, or Friends on Earth to save us from Trouble and Danger, so have we no ground or warranty to Address our selves to the Souls in Heaven of Saints departed; since we have no Assurance they know how, or what we do; nor that

[†] Quem dies vidit veniens superbum,
Hunc dies vidit fugiens jacentem.

Seneca. in Thyeste.

they

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they could help us, if they had Knowledge of our Affairs.

Much less can we apprehend how they should hear the Prayers of some Millions of Persons dispersed thro' all Countries, put up at the same time: Which is in Effect to allow them Omniscience, and Omnipresence, two of the Properties of the Divine Nature. It is therefore intolerable Presumption in the Writers of the Church of *Rome*, to suppose such Powers and Authorities to be lodged in the Virgin ^k *Mary*, and St. ^l *Ann* her Mother, and other Saints, which are peculiar to God himself.

They must have very false Notions of God and of his Creatures, who imagine either that he can transfer, or that a Creature is capable of receiving those Attributes, which are in their own Nature

^k Tua enim omnipotentia manifestè ostenditur, quia multos de sua damnatione jam certos, multos in aqua præfocatos, multos ex improvise mortuos, qui dum caderent tuo Patrocinio se commendârunt, liberâsti; multos etiam qui sine Pœnitentia decesserunt in peccato mortali, à diaboli faucibus eripuisti, & ut possent agere pœnitentiam ad vitam reduxisti. *Euseb. Nieremb. Tropæa Mariana, p. 7, 8.*

Nomen Mariæ convenit nominibus Dei. 1. *El.* 2. *Eloha.* 3. *Elohim.* 4. *Sabbaoth.* 5. *Eloim.* 6. *Qui est, vel sum quod sum.* 7. *Adonai.* 8. *Jehova.* 9. *Saddai.* 10. *Tetragrammaton*, quod *Jehovah* pronunciant. *Biverus, de Privilegiis filia Dei Maria, p. 165.*

^l Anna, abs te nequeunt mortalia pectora frustra
Poscere, quodq; voles nata, Deusq; volet.

Beiseliu in Rosar. S. Anna.

Cum alii Sancti habeant suffragia à Christo impetrare suis devotis, per modum supplicationis, S. Anna autem sicut Avia Christi habet jus imperandi & præcipiendi Christo, sicuti etiam mater Maria, nec fas est negare quod postulat. *Pelbart de Temeswaer, Serm. 3. de S. Anna.*

incommunicable,

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incommunicable, and which without a Contradiction cannot be separated from a Being infinitely perfect. There is therefore nothing we can firmly rely on, either for the Safety of our Persons, or the private Comforts of this Life, or the Publick Good of our Countrey, but God himself: Upon him it is we must call in time of Trouble, and he will deliver us.

The Heathens had such a just Sense of humane Frailty, that they did attribute all the great Turns in their Condition to something above their own Power. ^m To the Will of God they ascribed the good Success of their Affairs, and hoped by his Aid to be delivered from Calamities. ⁿ That the Happiness of his planting was the more durable. ^o That when he will punish, there is no escaping for the Strong. ^p That his Displeasure might be appeased by their humbly addressing themselves to him. ^q And tho' sometimes they

^m Cum Divis volentibus, quod bene eveniat mando tibi. *Cato de re rustic. cap. 14.*

Te sancte venerans precibus invicte invoco,

Portenta ut populo, Patriæ, veruncent bene. *Non. Marcel. c. 2.*

ⁿ Σὺν θεῷ γὰρ τι φησὺς οὐδὲν ἄνθρωποι παρμονώτερος.

Pindar, Od. 8.

^o Ὅταν δέ τις θεῶν βλάβῃ, δύ' αὖτ' ἂν ἐς ἰσχύων φυχῇν.

Soph. Electr.

^p Sæpe Jovem vidi, cum jam sua mittere vellet

Fulmina, thure dato sustinuisse manum. *Ovid.*

^q Aristotle tells us, That the Ancient Philosophers, who treated of the Original, and Corruption of Things, did define Nothing, or leave no Opinion concerning Fortune.— That nothing proceeded from it — That a Mind, or Nature, was precedent to it, and therefore necessarily the first Cause of the Effects not only ascribed to Fortune, but of the Universe. Οὐθεὶς γὰρ ἀρχαίων σεφῶν τὰ αἴτια πρὸ γενέσεως καὶ φθορῆς λέγων, πρὶν τύχης ἐδέν διώκεισι· ἐδεῖ— εἶναι— ἀπὸ τύχης ἀνάγκη πρὸς τὸν νῦν αἴσιον καὶ φύσιν εἶναι καὶ ἄλλων πολλῶν, καὶ τοῦδε τοῦ παλῆος. *Arist. Natur. Aufcult. l. 2. c. 6.*

talk

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talk of the Influence Fortune has over Humane Affairs, yet they acknowledge it to be subject to the Pleasure of God. ^r Wherefore in their Prayers they stile God their Father, that is, the Author of their Life, Health, and Goods. ^s They dedicated Houses to Religious Uses, and had several kinds of Verses, which they appropriated to the Service of the Gods. ^t Before Battels, and after Victories, they return'd them solemn Thanks, and part of the Spoils of War they devoted to God, and offered them in Sacrifice, as an Acknowledgment, That the Event of Things is in his Disposal.

And though their Temples were stately and well adorned, and the Spices rich and sweet which were burnt upon their Altars, and their Prayers accurately composed, yet the wisest of them thought that the Piety, Innocence, and Purity of their Minds, would be more grateful and

^r Omnem Deum, qui ab homine colitur, necesse est inter solemnes ritus, & preces Patrem nuncupari, non tantum honoris gratia, verum etiam rationis; quod & antiquior est homine, & quod vitam, salutem, victum præstat ut Pater. *Lucilius apud Laertian. lib. 4. cap. 3.*

^s Καὶ εἰς θεὸς ἢ ἀναφέρειν τὸν ὕμνον, προσώδιον, πάσαν, διδύχατον, Procli Chrestom. p. 7.

^t Hinc cum prælio dimicare constituerunt, ea, quæ bello ceperunt, plerumq; devovent, capta immolant, *Cæsar. Com. lib. 6.* Bello feliciter confecto, gratias agi Diis & supplicationes ad omnia pulvinaria haberi Senatus decernebat. *Liv. Hist. lib. 30, 35, 37.*

Ὁὐκ εἰς τὸν θεὸν χαίρειν τὰς δαπάναις τῶν θυμένων, ἀλλὰ τὰς εὐσεβείαις τῶν θυόντων. *Aristot. Rhet. lib. 3.*

Animadverto Deos ipsos, non tam accuratis adorantium precibus, quam innocentia, & sanctitate latari; gratioremque existimari, qui delubris eorum puram, castamque mentem, quam qui meditatum carmen intulerit. *Plin. Panegy.*

acceptable

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acceptable to God than the Costliness of their Sacrifices, and the Eloquence of their Language.

And these Notions which the Pagans had of God, did result from the Idea and Conception of a Being infinitely perfect; for if God be ^v Almighty, nothing can be brought about by any Power, which does not depend on his, and spring from him: So if he be Omniscient, not any Thing can come to pass without his Privy; no Event can be casual or uncertain with respect to him, who sees and knows Effects while they are in their Causes, and disposeth of them according to his good Pleasure: *For of him, and through him, and to him are all Things: To whom be Glory for ever.*

Secondly, I proceed to shew that some Deliverances are more evidently from God, as having the plain and visible Mark of his Hand impress'd upon them.

First, The Glory of those Deliverances more especially are to be given to God, which happen to Men without their own Wisdom and Contrivance, and where they had used no Precautions against them: When at the same Time Men arrive at the Knowledge of their Danger, and of their Deliverance, there can be no Boasting of their own Foresight, nor Place to praise the Scheme of Policy formed by themselves. God often fur-

^v Πάντων πατήρ, καὶ πάντα ὑπὸ αὐτῶν, καὶ ἐν αὐτοῖς ἔστιν. Tris-
megist. apud Suid. Rom. II. 36.

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prizes his People with great Mercies, of which they had not the least Expectation, that they may not have so much as a Pretence to thank any but him for them.

So our Preservation from the late horrid Conspiracy is not to be imputed to the Wisdom of our Counsels, but to the Providence of God, which so awakened the Consciences of some of the Malefactors, that they made a voluntary Discovery of it. And that which should more deeply affect us with our Escape, and engage us to give God greater Thanks for it, is, * That this execrable Plot was ripe for Execution, and the Blow ready to be given, when, by his Mercy, it was detected.

(2.) Those Deliverances are to be looked on as coming more immediately from God, which we receive after no Hope was left of flying from the Mischief which was imagin'd against us: When although we might foresee the Storm, yet we had no Power to ward against it, or to put it by. Though we might know our Danger, yet it was too big for us, we were not able to deal with it; the little Strength we had to defend our selves, bearing no Proportion to the mighty Force of the Enemies, who intended to assault us: Now to be saved after Men had despaired of a Deliverance, and when their Adversaries were secure of a Conquest, must be owned to be the visible Work of the Lord of Hosts.

* Ut tanta; repente mutatio non sine Deo videretur. *Salust.*

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It is the wise Method of Divine Providence, often to let us miscarry in those Designs of which we were sure and confident, and to bring those good Things to pass of which we had no Hope; both to convince us of our own Infirmary, and to induce us, upon all Occasions, to address our Prayers unto him, who is able to save us in our greatest Distress. Thus his People of old, *When in the time of their trouble they cryed unto him, he heard them from heaven, and according to his manifold mercies, he gave them saviours, who saved them out of the hand of their enemies,* Neh. 9. 27.

This was our Condition before the Late Happy Revolution, when much Endeavour was used to suppress our Holy Religion, and to discountenance those who profess'd it; when our Laws, that guard our Lives and Properties, were dispens'd with, and the Yoke of Popery was ready to be ty'd on our Necks, and we saw no Way of escaping, then God, in his Goodness, was pleas'd to make His Present Majesty the great Instrument of our Preservation.

(3.) The Providence of God is very apparent in these Deliverances which are brought to pass by the Disappointment of our own Counsels and Resolutions, which, had they taken Effect according to our Minds, wou'd have prov'd of dan-

ἢ Πολλὰ ἄελλα κέρινον Θεοί, καὶ δοκίμειν' ἐκ ἐτελείων. Stoba.
p. 581.

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gerous Consequence to us ; for so little do we see into Things, that God often saves us, by frustrating the very Designs we had laid for our Preservation.

And this holds as well in the private Concerns of particular Men, as in the Publick Affairs of Nations : There is hardly any good Man, but in the Course of his Life, has found Reason to thank God, for having deny'd him the Things he had most set his Heart upon ; he being sensible, that much of the good Circumstances of his present Condition is owing to his former Disappointments: Nay, upon due Consideration, wise Men are satisfy'd, that if they had their Will in Matters that once they eagerly pursu'd, it wou'd have undone 'em. And the joyful Cause of our present Solemnity is an eminent Instance of God's Mercies of this Kind ; for one Branch of our Deliverance is fully due to his Providence, which wou'd not permit us to put our own Counsels in Execution ; for had our Fleet pursu'd the Expedition, that was according to humane Understanding, prudently design'd, the Passage wou'd have been laid open for the Army that was in a Readiness to invade us ; and there were but few Forces left then in the Kingdom, either to have hinder'd their Landing, or to have put a Stop to their Progress.

(4.) We may manifestly discern the Hand of God in those Deliverances which proceed from Causes over which we have no Power. Of this Sort are all those that are produc'd by the Wind,

or

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or the Sun, or the Rains, or the Frost, or other remarkable Changes of Weather. Histories of all Ages do testify, that the greatest Victories both by Land and Sea, have had their great Turn from those Things that were quite out of the Command of the Mighty and the Proud, and were entirely directed by the Wisdom of Providence.

Seafaring Men oblige themselves to perform their Voyages to such Ports, and by such Times, if the Wind and Weather favour them; that is, if God pleases. And what is expressly contain'd in their Contracts, is imply'd, and ought to be own'd in all Enterprizes relating to Affairs of the highest Nature, and under the Conduct of the wisest Men.

Under the former Head of this Discourse, we consider'd our Deliverance, as proceeding from a Disappointment of the Methods that were taken for our Defence; and here we observe, that that Disappointment was caus'd by the Winds, and at that Time also when we apprehended they blew against us, and in Favour of our Enemies; inso-much that if we had had them in our own keeping, and cou'd have made them move according to our Mind, we shou'd have been expos'd to the utmost Hazard of being over-run by a foreign Enemy.

Wherefore if we have no Command over many of those Causes which bring or stop Victories, and that contribute to the Safety or Destruction of Kingdoms; and if we had any Influence, might often use it to our own Disadvantage, let us look to God, from whom comes our Help; let us ad-

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here to him in all the Changes of Life, to whose
² Goodness and Power we must attribute the Beginning, the Increase, and the Accomplishment of all our virtuous Designs ; let us beg his Guidance in our Undertakings, and his Blessing upon them, without which they will come to nothing ; and glorify him, as for all his Mercies, so particularly for this our Deliverance.

We come now to consider by what Actions we shall glorify God acceptably for these his gracious Dispensations , and make such Returns as will please him.

(1.) We glorify God by a sincere Acknowledgment that he, as has been prov'd, is the Author of our Preservation, and that it was the Work of his Providence that our Enemies were discover'd, and put to shame, and that we have escaped out of the Snare they had laid for us. We must with Thankfulness confess, that all our own Cares and Projects wou'd not have been sufficient to preserve us, had not God appear'd on our Side ; and that with less Preparations our Enemies might have destroy'd us, had not he fought against them.

God is greatly to be feared in the Assembly of the Saints, and to be had in Reverence of all them that are round about him. In thy Name shall they rejoice all the Day, and in thy Righteousness shall

² Θεὸς αἰτία ἀρχῆς, τ' αὐτοῦ, μέσων· ἧς δὲ ἀντίχρως, τοῦ μίλλ-
 λουτος ἐνδεξιμονήσεν. Lamb. de Sect. Pythag.

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they be exalted. For thou art the Glory of their Strength, in thy Favour our Horn shall be exalted. For the Lord is our Defence, and the Holy One of Israel is our King, Psal. 89. 7, 16, 17, 18.

(2.) We honour God by stirring up in our Minds a true Sense of the Mercies we own he has done for us : We glorify him when we reflect upon his Works with Pleasure and Joy, and have entire Satisfaction in his Administration of the Affairs of the World ; when we heartily believe his Government to be Wise and Merciful, and that the crossdest Dispensations will turn to, and end in, the Advantage of his faithful Servants. There must be an agreeableness in all the Motions and Inclinations of our Hearts, to the Sense we have of God's Kindness. After such large Experiments of Faithfulness and Care, we ought not to distrust his Providence in any future Difficulty or Danger ; and when any unreasonable Fear begins to lay hold of us, we must endeavour to banish it, by Reflections on the great Things he has done for us already.

Neither ought we to repine at the Expences which are necessary for the Defence of our Country, nor to murmur at Grievances which the wisest Governments have never been able wholly to prevent ; since how great soever they seem to us, they bear no Comparison with the wonderful Mercies we have receiv'd.

(3.) We glorify God, when we are not content only with cherishing a secret Sense of it in our Souls, but when we testify before Men what

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marvellous Kindness he has shewn to us ; when we lay hold of every Opportunity to publish it to others, that our Friends, our Neighbours, and all good People, may rejoice together with us, and hence be encouraged to trust in God, and to cast their Care upon him.

But the highest Testimony of publick Thankfulness is, to assemble our selves in the House of God, and with united Hearts and Lips, to set forth his Praise. And if we do bring Minds fill'd with Love and Gladness, our Christian Sacrifice will ascend up into Heaven with a sweet Savour, such as God will graciously receive : And the Angels, who shew so much Joy at the Conversion of Sinners, will be much more delighted with the Triumphs of the Saints, in ascribing Glory to God.

(4.) We glorify God by endeavouring to preserve in our Memories these Deliverances of his, whereof at present we have so lively a Sense : So that neither Business, nor Pleasure, nor Length of Time, may wear them out of our Minds. It will pass for a true Mark of the Honour we have for God, that his Favours have made so deep an Impression in us, as will last all the Days of our Life : And when also we convey the History of them down to our Posterity, and afford them Matter of Thanks to render to him for the glorious Works of his Providence, done not only in their own Time, but in the Days of their Fathers.

Thus

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Thus what the people of Israel had heard, or known, or their Fathers had told them, they were bound not to hide from their Children, but to shew to the Generations to come, the Praises of the Lord; and his Strength, and his wonderful Works that he had done, that the Generations to come might know them, even the Children which should be born; who should arise and declare them to their Children; that they might set their Hope in God, and not forget the Works of God, but keep his Commandments, Psal. 78. v. 3—7.

(5.) We glorify God by our humble Confession that we did not deserve the great and many Deliverances he has wrought for us; but that they were wholly due to his infinite Goodness. Such a sincere Acknowledgment cuts off all Pretence of Right to his Mercy; and the more we exclude our own Merit, the higher we exalt God's free Grace. And surely it much enhances the Kindness manifested in our present Escape, that God has snatch'd us, an ungrateful People, from the Brink of Ruin, who are so far from having any Claim to his Favours, as having served him better than others, that we must ascribe it to his infinite Goodness and Mercy, that the open Prophaneness, avowed Irreligion, monstrous Unthankfulness of so many amongst us, have not yet provoked him to give us up, not only to our Lusts, but to the Fury of our bitter and implacable Enemies.

(6.) We

(6.) We glorify God by letting the Mercies he has bestow'd on our Country incline us to Love and Charity, and to be reconciled to one another. It is natural to imitate the Examples of those we have in the highest Esteem; and if we really honour God in our Souls, we shall strive to do like him in all Instances, wherein Creatures can copy after their Creator. By Forgiveness of Injuries, by Healing of Breaches, and renewing of Friendships, we do that good to one another, which God has extended to us all, and make our Behaviour much to resemble his.

No Course like this, will fix and continue his Favour among us, and increase our Strength to resist our Enemies. As nothing will more discourage and ruin the Designs of wicked Men against us, than the firm Union of our Minds and Affections, so nothing has given so much Life to their Hopes of making an easy Prey of us, as our Divisions. Surely then the extraordinary Care God has had of us, should dispose us to lay aside all private Animosities, and Self-Ends, and heartily to join together in Pursuit of the publick Good.

We cannot but be sensible how much our King and our Kingdom have been under the peculiar Care of God. How often has God preserved his Majesty's Life, not only in the Day of Battel from open Enemies, but from the execrable Conspiracies of bloody Men, who would secretly have murdered him? The very Winds that now detained our Ships for the necessary Guard of our Coasts,

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Coasts, did not long since lock up the Fleet of our Enemies, when they had framed a Design to burn ours in the Harbour, and to cover the Descent they intended to make upon us.

And will not now every private Man thank God heartily on this Day for his inestimable Mercies, when by his Thankfulness, he will not only *work out his Salvation*, but effectually contribute to the Preservation and Happiness of the Country where he lives? Shall we not praise God with all our Soul, when the so doing will not only purchase us a Reward in the other World, but is attended with present Blessings, and is the way alone to secure to our Nation God's Assistance and Protection in future Times? To render Thanks to the Lord for his Loving-Kindness will give Chearfulness to our Spirits, when Things have an ill Aspect; Courage to our Hearts, and Strength to our Hands in the greatest Danger; and though all Men, Pagans as well as Christians are convinced that there can be no Accession to a God's infinite Glory by the Acts of our Honour, yet they are sensible that the sincere Performance of this Duty does dispose God to love them, and to do good to them, and does prepare their Hearts for, and open and enlarge their Capacity to receive his Benefits.

^a Veterum sanctissimorum hominum exempla secutus: Illi enim, quod alimenta, patriam, lucem, se deniq; ipsos Deorum dono habebant, ex omnibus aliquid Diis sacrabant; magis adeo ut se gratos approbarent, quam quod Deos iis arbitrarentur indigere. *Censorin. de die Nat. cap. 1.*

And

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And Things being so, shall we not think ourselves highly obliged, by our publick Praise and Thanksgivings to contribute what we can to maintain that Cause, which God has been pleased to make so much his own? Should we not be all ready to join our Heads, our Hearts, our Hands, our Affections and utmost Endeavours to serve his Majesty for our own Preservation? Should we not above all Things every one do his Part, when God has been graciously pleased, as it were without our asking, to shew himself on our Side, now to engage him to continue with us? Which is impossible otherwise to be hoped for, than by promoting a general Reformation.

Which if any one is yet to begin, that has any Generosity in him, from whence shall he chuse to date it, rather than from such a Day as this? A Day when we are to thank God for such extraordinary, such wonderful Deliverances, as we have not seen the like given to any other People, the common Deliverance of our King and our Nation, of our Bodies and our Souls; and not only of our selves, but of our Posterity. Surely whosoever has any Sense of Gratitude moving in him, cannot but feel it move powerfully in his Heart at this Time, to glorify God, as he demands it in our Text, *I will deliver thee, and thou shalt glorify Me.*

Now to join our Prayers together with our Thanksgivings, *May God be graciously pleased to preserve the King's Person, which has been so often exposed in the Defence of ours; may be whom Providence has guarded against so many Swords,*
and

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and so many Bullets, in the Field, and in the Trenches ; never be taken off by Poison ; or fall by the vile Hand of any barbarous Assassine ; may all his People Love and Serve him ; and may he long live to defend the Establish'd Church, the Laws and Rights of these Realms, the Reformed Religion ; and to restore Peace to the Christian World, upon good and lasting Foundations : And in the End, for all his Righteous Labours, may he receive a Crown of Glory.



S E R-



S E R M O N IX.

PREACH'D before the
House of Lords,
IN THE
Abby-Church at Westminster,
UPON
Monday, January the 31st, 1697.

I TIM. II. 1, 2.

I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life, in all godliness and honesty.



Otwithstanding the Care at first, which was taken in planting the Gospel of Christ, and that the Doctrines and Precepts thereof were publish'd by Men divinely inspir'd, yet Errors of a dangerous

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dangerous Nature did early creep into the Church.

Two of which are opposed by *St. Paul* in the Text ; the one concerned the Extent of the Christian Religion ; and the other related to the Subjection due to the Civil Magistrate. It was a prevailing Opinion among the *Jews* who were the first Converts to Jesus Christ, that his Gospel was only to be preached to themselves ; and that the Infinite Happiness promised in it should be limited to the People of their own Nation.

They were puff'd up with the long Course of Favours God had been pleas'd to vouchsafe unto them, and could not endure with Patience to hear and think, that under the Dispensation of the Gospel the *Gentiles* should stand on a Level with them, and become equally capable of the Hopes and Means of Salvation.

And as the *Epicureans* would have shut the Providence of God out of the World, so They would have confined the illustrious Manifestations of it by Jesus Christ to the Seed of *Abraham*.

While indeed the *Jews* were under the peculiar Care of God, the Laws he made to govern them were chiefly Political, and had regard to their Publick Good and Safety as a Nation and Community, like the Civil Laws of other Countries ; and Submission to them was enforced by Temporal Rewards and Punishments.

But when it pleased him to enact Laws which were for the Reformation of the Minds and Affections, as well as the Manners of Men, and which

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which would not only advance their general Good in this Life, but procure their Eternal Welfare in the next; it seemed agreeable to his boundless Goodness and Wisdom, that what he intended for the Advancement of Human Nature, and the Reparation of his own Image in the Souls of Men, which was defaced by *Adam's* Fall, and Man's own wilful Transgressions, should reach to all who did partake of that Nature.

And this being the highest Favour his poor revolted Creatures were capable of receiving, it was his merciful Resolution not to deny any of them the Means to obtain it.

Inasmuch, that the Merit of Christ's Death was to extend not only to the Seed of *Abraham*, but to the whole Posterity of *Adam*.

That as in Adam all dye, even so in Christ shall all be made alive. 1 Cor. 15. 22.

And that God's designed Bounty by the coming of the *Messiah* should comprehend all Nations, the *Jews* had sufficient notice from the Inspired Writers of their own Country. *And I will shake all Nations, and the desire of all nations shall come.* Hag. 2. 7.

I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth. Isa. 49. 6.

And in support of this great Truth *St. Paul* doth exhort *Timothy*, that Supplications be made for all Men, whether *Jews* or *Gentiles*, Believers or Infidels, of what Country, of what Rank or Quality soever they be.

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But

But the Occasion of our being at this time assembled, will not permit me longer to insist upon the Refutation of this first Mistake of the *Jewish* Christians, against which *St. Paul's* Exhortation is here directed : I proceed therefore to the Consideration of the other immediately following, which was, their Averseness to live in Subjection to the Civil Magistrate.

Their Untractableness and Disrespect to Rulers had appeared on several Occasions, especially since they were brought under the *Roman* Yoke ; and may probably be in some measure imputed to a wrong Interpretation which they had put upon a Precept that God gave them by *Moses*.

God had required them to make no King but of their own People. *One from among thy brethren shalt thou set King over thee ; thou mayest not set a stranger over thee, which is not thy brother.* This made them unwilling to submit to any Foreign Power.

It is true, while a Liberty of Election continued, they were to chuse a King of their own Nation ; but after God for the Hardness of their Hearts did suffer them to be subdued by their Neighbours, and to be carried Captive into a strange Land, it became their Duty to be subject to them who had brought them under their Power, and to conform themselves to the Laws of the Emperors and Kings who protected them.

Now *St. Paul* having some cause to suspect, since their Conversion to the Christian Religion, that they had not quitted all their Prejudices and
false

false Notions about Obedience and Submission to the higher Powers, which they held under the *Mosaick* Dispensation, does in the Text exhort and desire *Timothy*, that as Prayers should be made for all Kinds of Men, so chiefly, and in the first Place for Kings and all that are in Authority. In treating of which Argument I shall endeavour to shew,

(1.) That it is not foreign to the Office of the Ministers of the Christian Church, to remind the People of their Duty to the Civil Power.

(2.) That the People are bound by the Laws of God and Nature to pray for those in Authority, and to live in due Subjection to them.

(1.) That it is not foreign to the Office of the Ministers of the Christian Church, to remind the People of their Duty to the Civil Power.

Which Proposition may be grounded on the Exhortation of *St. Paul* to *Timothy*. The Apostle did not think it sufficient, when he writ to whole Churches, to enjoin them to render Tribute and Service to Chief Governors, and all in Authority under them; but in his Epistle to *Timothy*, who being made Bishop of *Ephesus*, was about to order and establish the Worship of God in the Assemblies of the New Christians, he does exhort and beseech him, that their Publick Service should begin with Prayers for all Men, and particularly for Kings.

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And with equal Care and Zeal to preserve Christians from Seditious Designs and Plots against the Magistrate, in his Letter to *Titus*, by him constituted Bishop of *Crete*, he presses him to put the Churches in mind to be subject to Principalities and Powers, to obey Magistrates, to be ready to every good work.

Insomuch as *Timothy* is required, that in his Office of Publick Prayer, Kings should have a principal Part; and *Titus* hath order in his Sermons, to put the Hearers in mind of their Duty to the Supreme and Subordinate Powers.

Whatever therefore is declared a Duty of our Holy Religion, and is contained among the Apostolical Precepts, must not only be a Subject proper but very necessary for Christian Ministers to explain, and seriously recommend unto the People.

There was the more cause for making this Observation, which arises directly from our Text, because it hath been often objected to the Clergy, when they preach Loyalty and Submission to the Government, that they exceed the Bounds of their Office, and meddle with Matters which do not belong to them.

As if a Christian Minister could go beyond his Commission, while he contained himself within the compass of his Bible, and only published those Doctrines unto the Congregation, which our Lord Christ and his Holy Apostles had taught before him. If any therefore have been worthy of blame for their Discourses on these Arguments, it must

must proceed from want either of Judgment, or Sincerity in their Performance.

We do not therefore pretend to excuse either those who have taught the People to speak Evil of Dignities, and would have disposed them to Mutiny and take Arms against their Sovereign Lords ; or those who would persuade Governors to Rule by Arbitrary Power, and not to have respect to the Laws, and the general Good, in their Administration.

Such Men indeed transgress their Commission, and Act without Integrity or Skill in both the Extremes ; and ought not to be esteemed Friends, either to the Prerogative of Princes, or to the Liberty of the People. For neither the one, nor the other, can be stretched beyond the Measures of Law and Justice, without hazard of being broken.

But then this is not the only Case in which Men may betray the Defects of their Understanding, or of their Honesty, seeing other Religious Matters have likewise their Extremes ; and we need not seek much, or go far for a pertinent Instance.

For in the same Verse that *St. Paul* does bid *Titus* to put them in mind to be subject to Principalities, he also requires him to exhort them to be ready to every good Work. Now good Works are a most noble and necessary Subject for Preachers to treat of in the Pulpit, and they hardly can compose a Sermon, without having occasion to make mention of them.

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And yet some have set too high a rate even upon good Works, and others have as much undervalued them. The *Romanists* over-rate them, while they contend they are meritorious, and that God is bound to reward those who do them ; making that a Debt of his Justice, which is the Effect alone of his free Grace and Mercy.

On the other hand, the *Antinomians* and *Solidians*, as they are called, do put too low a Value on good Works, by not allowing them, according to the ordinary Laws of the Gospel, to be necessary Ingredients of the Condition upon which the Christian Man shall be justify'd : When yet our Saviour hath declared, that the truest Test we can give of our love of him, and the way to enter into Life, is to keep his Commandments ; and St. *James* does pronounce, *That faith without works cannot save us.*

Wherefore to conclude this Matter, Accusations and Clamour should never divert us from our Duty, but they ought to make us more diligent and exact in the manner of doing it. We proceed therefore to shew,

(2.) That the People are bound by the Laws of God and Nature to pray for those in Authority, and to live in due Obedience to them.

The Obligation upon Men to be subject to Kings and Princes hath been made appear from the Holy Scripture in part already : But before I fetch further Proof from thence, it may be of advantage to this Point, to enquire what Evidence there may be for it from Reason and natural Light.

The

The Evidence from the Light of Nature and Reason will be strong, if it can be proved that the Original of Society is from God, and that he hath made Government necessary to Mankind, and consequently hath obliged every Man to comply with, and submit to all Things necessary to uphold Rule and Discipline in Bodies Politick. In order to make which out, I shall shew,

(1.) That God hath qualified and fitted the Nature of Man for Society.

(2.) That Man has a great Love, Appetite, and Desire to Society.

(3.) That the Wants and Deficiencies, unavoidable in the present State, cannot be supplied without Society, and other Mens Assistance.

(4.) That unless Men submit to the Authority establish'd in every Society for the Government of it, no Society or Community can subsist or continue.

(1.) That God hath fitted and qualified the Nature of Man for Society, is manifest both from the Faculties of the Mind, and the Powers of the Body, wherewith he hath endowed him. Man is furnish'd with ^b Reason, and Memory, and

^b Primum est quod cernitur in universi generis humani societate. Ejus autem vinculum est, ratio, & oratio, quæ docendo, discendo, communicando, disceptando, judicando, conciliat inter se homines, conjungitque naturali quadam societate. *Cicer. de Off. l. 1. pag. 26.*

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Speech, and Bodily Strength, which are so many Qualifications for the making him a sociable Creature; since they are all contrived, and may be used as well for the Benefit of others, as of our selves; and Speech seems for no other End designed, than Conversation, and the furtherance of Mutual Good.

Man, by the Exercise of his Reason, does discover a Difference between Things; that some are Good, and others Evil; those Things he judges Good, which will preserve and improve the Faculties and Powers of his Being; and those Evil, which have a Tendency to Corrupt and Destroy them.

Next, by comparing his own Nature with other Mens, and observing the Respects they have one to another, he concludes that what is Good or Evil for him, will be so for other Men; that what contributes to his own Safety or Destruction, in the same Circumstances will do so to theirs who have the like Intellectual Faculties, and Corporeal Powers with himself.

Hence he advances to find out the different Degrees of Goodness in Things, and to compute how much one Good exceeds another; and he cannot but determine that the Good which is durable, is to be preferr'd to that of short Continuance; that what causes Peace and Tranquillity of Mind, is more to be esteemed, than what procures

ε Τὸ πρῶτον ὅτι πρὸς τὰ ἄλλα ζῶα τοῖς ἀνθρώποις ἴδιον, καὶ μόνον
 εἶναι τὴν λόγον, καὶ δικαιοσύνην, καὶ ἀνδρείαν, καὶ τὴν ἄλλων ἀιδουσαν ἐλπίδα.
 Arist. de Repub. l. 1. c. 2.

Freedom

Freedom from Pain, and Ease of the Body; and that Goods, of every kind, are so much more Valuable, as they are more Diffusive.

And therefore what is Good for him, and for others also, is a greater Good than what is so for himself alone; and that, in Proportion, every Good is still the greater, by how much the more we have Benefit by it; and consequently, his Reason will engage him constantly to pursue and promote the most Universal and Publick Good, in which his own will ever be involved, before and above all others.

Moreover, Men have much Help from their Memory in forming Notions of Truth and Falshood, and of the Good and Evil in Things, by recalling the Times and Actions which are gone, and by recollecting what Fruits such Courses of Life did produce, and what was the Gain or Loss such Deeds did bring along with them. So that in passing Judgment upon Matters in view, they may be directed not only by the Objects which at present work upon their Senses, but consult the Register of all that are past, and therefrom collect, that the same Causes will have the same Effects; and so get Instructions how, by changing the Way, to attain the Good, in the pursuit whereof before they miscarried; and to escape the Evils, into which by Ignorance or Rashness they formerly had fallen.

Then lastly, By Speech, which would be of no Use without Society, Men are enabled to communicate to each other not only their present Thoughts, but their former Experience; and so
to

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to arrive at the same Opinions of Things, and at length to agree upon such Rules in ordinary Dealings, which they shall judge to be for the general Good.

(2.) We prove Order and Government to be ordained of God, from the great Love and Appetite all Men have for Society. Where an Appetite is universally rooted in the Nature of any kind of Beings, we can attribute so general an Effect to nothing but the Maker of those Beings. As all the Faculties of Men are fitted for mutual Intercourse, so no Desires are more constant or stronger, than those of conversing one with another.

How great is the Delight that arises from Virtuous Friendship! How unspeakable the Pleasure which springs up in our Souls, from Opportunities to imitate our Glorious Lord and Maker, in doing Good to great Numbers! Actions of this kind are most agreeable to our Sense and Reason. And we cannot return Acts of Gratitude to our Friends, do Deeds of Charity to the Poor, or shew Kindness to any in their present Distress, without sweet and pleasing Reflections, and feeling the truest inward Satisfaction.

As to them who pretend to be most delighted with hiding themselves from the World, it is enough to answer, That they could not retire with Safety, and Freedom from Fear, were they not protected by the Laws of the Community, and Care of those who apply themselves to Publick Business; and that their Retirement would prove
very

very uncomfortable, had they not the Works of such Persons to entertain themselves with in their Closets, whose Company they decline Abroad.

(3.) That the Deficiencies and Wants, unavoidable in the present State, cannot be supplied without Society, and other Mens Assistance. No living Creatures have such need of one another as Men; they cannot come into the World without much Help; and when in it, they know no Means to Support themselves; it is for a long Time that their Parents provide all Necessaries for their Subsistence.

Many sudden Calamities and Disasters befall Man, which would presently make an End of him, did not his Neighbours come to his Relief. He is liable to numerous Diseases which he cannot cure or prevent; some whereof not only disorder his Blood and Spirits, but deprive him of the Use of Reason; in which distressed Condition he owes his Life, under God, wholly to the Compassion and Care of his Friends.

Moreover, to make Men more ready to do good Offices, God hath put Passions in them, whereby they are deeply affected with the Prosperity or Misfortunes of them with whom they converse. The good Success of the Affairs of their Allies, does stir up secret Joy and Pleasure in their Minds; and the fear of any Harm happening to them, is the Cause why they bring in more speedy and ample Supplies for their Deliverance out of Trouble.

But

But that our Passions should not transport us into any Excess hurtful to our selves or others, God hath put them under the Government of our Reason : So that any Mischief coming to us by their Unruliness, must be imputed to our own want of Care and Consideration.

More Reasons, was there now time, of the Necessity for Men to confederate and join together in Bodies by Rules and Covenant, might be offered. Nature teaches us, that what it hath left in Common, ought to be divided into Shares ; for while Men have nothing proper to themselves, the use of Things would be the Occasion of perpetual Quarrels ; they would ever be contending who should be the first Possessor of this or that Portion of Land, and how long they should keep Possession of it.

Insomuch that it is of absolute Necessity there should be general Rules to separate and distinguish one Man's Share and Propriety from anothers ; which are what we mean by Laws : And the making an equal Division among all Parties in like Circumstances, is stiled Justice : Which Virtue the ^d Philosopher thinks more difficult to be practised, because it primarily has Relation to the Good of other Men, but the rest of the Virtues to our selves.

Indeed there could be no Encouragement for Man to labour and cultivate the Earth, if there were no Laws to restrain the Strong from taking

^d Arist. Ethic. Nicom. l. v. c. i.

by Violence, or the Weak from secretly purloining the Fruits and Products of his honest Industry; or to punish the Malicious Person, whose Spite and Ill-Nature should prompt him to do a shrewd Turn to his Neighbour.

Wherefore those Savage People, among whom little Government, Order, or Discipline is visible, seem to be in a State of Life, not much preferable to that of the Wild Beasts of the Forest: They both spend their Time in hunting for their Food; and there is no great difference between the Huts of the one, and the Dens of the other: Nay, Birds and Beasts, by Instinct of Nature, delight to flock and herd together, and to receive some low Degrees of Advantage from such imperfect Society as they are capable of by their Nature.

(4.) That unless Men submit to the Authority erected and establish'd in every Society for the Government of it, no Society or Community can subsist or continue.

If the Providence of God hath so contrived the State of Things, that Mankind cannot live happily in the World out of Communities or Confederate Bodies; and if Subjection to the Sovereign Power in every Community, be required absolutely to the Preservation of it; then God has made Subjection a Duty incumbent upon the Members of the Community.

The Truth of this Assertion will be more clear and evident, by considering the several Things required to the Constitution of a Society or Community; which I take to be these Three.

(1.) That

(1.) That there should be Laws enacted and published for the Government of the Society. As I have shewn it to be the Dictate of Nature, that the Earth, and the good Things it does bring forth, should be divided among Men, for upholding Peace and Order in the World, so it is plain that what Portion thereof every particular Man should enjoy, must be determin'd by the Laws of the Community where he resides.

It is the Work of them who have the Legislative Power, to make Laws to describe the Property of single Persons ; to try the Justice and Equity of Bargains and Contracts ; to estimate the Losses and Damages Men suffer one by another : By these Laws Mens Labours and Service are to be rated ; Rewards or Punishments are to be measured out to Persons, according as they shall advance the Welfare of the Society , or it shall receive Detriment from them. In a word, the Civil Laws do allot what Tributes and Taxes each Man shall pay, to defend and preserve the Body Politick, whereof he is a Part.

(2.) It is necessary that in all Societies there should be a chief Governor to interpret the Laws, and according to them to decide the Controversies between particular Men, without Favour and Affection, or Prejudice and Hatred to any Party.

But if there was no publick Person to expound the Laws, every private Man might understand them in his own Sense, and make them bend to

his

his peculiar Interest : And hence it would follow, that there would be as great and endless Strifes about the meaning of the Laws, as would have been about the several Portions of Land in a Country, before a general Division was made. And therefore it is very clear and manifest in the Third Place :

(3.) That all the Members of a Community are bound to submit to the Laws and Decrees of their chief Governor. For neither Laws nor a Governor can constitute a Society, if private Men have Liberty not to submit to them. Of what Use would Laws be, if every one might interpret them to his own particular Advantage ? To what purpose should a Governor undertake to hear Causes, if the People were not bound to stand to his Determinations ? This therefore never can happen in any Place, without a Dissolution of the Government, and the bringing all Things into Confusion. And Men in a State, where every one presumes a Right in himself to oppose what he dislikes, must not be thought an orderly and regulated Society, but a disjointed and lawless Multitude. Wherefore no one is to doubt, but that God who is Author of Societies, has given the Supreme Rulers in every Society, a Right to so much Power as is sufficient to compel Men to yield Obedience to the Laws ; and that he has obliged all Persons belonging unto it, to submit to their Authority.

But now let us observe in the Revealed Will of God, what further Approbation he has given of
the

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the Sovereign Powers over Nations and Kingdoms, through his Providence settled in the World, for the Good and Welfare of Men.

When God did put the Children of *Israel* under his immediate Government, we may take Notice how severely he punished those who did Mutiny against the Rulers, that by his Commission acted under him. *Miriam* was smitten with the Leprosy, because she unadvisedly spoke against *Moses*. *Korab* seduced some Malecontents into an Insurrection, and the Earth opened and swallowed him and his Company for their Rebellion.

God so far countenanced the Erection of Sovereign Power over his own People the *Jews*, as to grant their Petition for a King, notwithstanding they did Sin in rejecting him, when they desired a King to judge them, like all the Nations: And what is remarkable, he caused their two first Kings to come to the Throne by his special Choice and Designation.

It is also worthy of Noting, That the usual Title and Stile of Kings in Holy Scripture, is, *The Anointed of the Lord*: In which he forbids the reviling of Rulers, and the cursing of the King even in our Thoughts; he declares them his Representatives; that by him they Rule and Decree Justice: Nay, he threatneth to pour his Judgments upon *Jerusalem*, for their revolting from the King of *Babylon*, after he had conquered their Country.

Our Saviour likewise, whose Kingdom was not of this World, was so far from designing any Al-

teration

teration in the Forms of Government, and Civil Laws of Nations, that were agreeable to Reason and Morality, that he confirmed their Establishment, and did subject himself to the Supreme Authority of his own Time and Country, by ordering Tribute to be paid to *Cæsar*, and in acknowledging to *Pilate*, That his Power was given him from God.

Subjection to Kings and Governors is more largely and distinctly asserted by the Apostles, who in their Divine Writings were assisted with his Holy Spirit. And to render their Precepts concerning Obedience to those who preside at the Helm, and direct and rule Kingdoms and Nations, the more effectual, they back them with strong Arguments, taken from the Profit which accrues to Societies, through their respectful and dutiful Behaviour to the Civil Authority; and from the Judgments God will bring upon Men of a rebellious and untractable Spirit.

St. Paul requires every Christian Soul to be subject to the Higher Powers; because those Powers are ordained of God, and because they that resist them, do resist the Ordinance of God, and by his Decree, who will maintain his own Ordinances, shall for their Sin of Resistance, receive to themselves Damnation.

St. Peter enjoins Christians in general to be subject to the King, who is Supreme, and to Governors that are deputed by him, for the Lord's Sake, and because so is the Will of God; and both point to the Blessings and Benefits that will therefrom proceed to Men; The one says, Rulers

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are not a Terror to good Works, but to the Evil : And the other, That they are for the Punishment of Evil-doers, and for the Praise of them that do well.

St. Paul affirms, That the Magistrate is the Minister of God to thee for Good ; that is, for the Support of Justice, and Honesty, and Peace among Men ; and that in defending the Authority of Governors, we shall include our own Quiet and Safety.

It is not unworthy of Notice, when *St. Paul* urged the Duty of Subjection, that *Nero* was Emperor, one of the worst of Men ; and to obviate an Objection made by some since, who had more regard to their own Will, than the Word of God ; That the Primitive Christians did submit to the Authority of the Emperors, because they, being but a handful of Men, had not Force sufficient to oppose them ; he adds, That they were to be Subject not only for Wrath, but also for Conscience Sake ; that is, not only for Fear of the Emperors, who in their Rage might let loose their Armies upon them ; but upon a Principle of Duty and Justice, in Consideration of the Advantage and Profit they gain by their Government.

And if we are to be Obedient to the Higher Powers for the Sake of Conscience, then, by the Rule of Contraries, we shall contract a guilty Conscience by our Disobedience. The Sum of all is, That we ought to Pray for, both in Publick and Private, to Fear, and Respect, and Honour in our Behaviour, Kings, and Princes, and other Magistrates,

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strates, and to submit to their Righteous Laws and Constitutions, not only in Regard they are set over us by God, and Reign by his Commission, but out of good Will to Men, who are protected in their Lives, Freedoms, and Estates, through their Authority.

How wide then are they from Praying seriously in the Church or Closet for the Prosperity of the Civil Powers, and the Blessing of God upon their Management of Affairs, from Reverencing and Honouring them; who speak Reproachfully of their Persons, and make it their Business every where to traduce their Actions, and to incline the People to Sedition and Tumults?

The right ordering the Interest of a Kingdom, is Matter of great Difficulty, and needs the utmost Application, even where the Subjects have their Prince in highest Esteem, and concur with him in carrying on the Work; but when bad Men by Slandering the Governors, and Censuring their Proceedings, whereof they commonly have but little Knowledge, do create Misunderstandings between them and the People, 'tis next to impossible Things should go well in a Nation. And for the most part, the Cure of the Faults they have detected, does not near so much Service to the Publick, as the Fears and Jealousies they stir up, do harm.

No Government, of what Form soever, did ever arrive at that degree of Perfection, as to have no Slips or Errors committed in the Administration. The best of Kings while they carry Humanity about them, must have Failings; neither is it to be

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expected, what Care soever is taken in chusing, that all who serve the Crown, should be both Able and Honest.

Princes are fain to make that Use of the Eyes and Hands of other Men, as it will be no wonder sometimes to meet with Mistakes in Matters resolved upon with the greatest Thought and Deliberation; and where they act with all Diligence and Sincerity, an unequal Distribution of Justice may happen, and Rewards or Punishments not exactly always follow the Merit or Demerit of Men.

They therefore must be thought to Resist the Ordinance of God, and to act against the true Interest of Kingdoms and Societies, who upon Slips, and ordinary Miscarriages, and perhaps great Hardships upon some single Persons, do attempt to change the Form of Government, and openly oppose with Violence those in Authority. For upon such rigid Terms, as appear unpracticable both to the Reason and Experience of Men, no Kingdom or State can stand. Nothing therefore but the assuming a Power to set the Laws all aside; a General Invasion of Property, and the endeavouring to destroy the Fundamental Constitutions of a Society, can break the Bands of it asunder, and leave the People at Liberty to take Care of themselves.

But this was remote from the Case of our Martyr'd Sovereign, King *Charles I.* whom there was so little Colour to charge with a Design to alter the Ancient and Legal Settlement of the Nation, and to diminish the Force of the
Laws,

Laws, that he seemed really persuaded they were ever on his side, and upon all Occasions did openly condemn proceeding by Absolute Power.

And in the great Point he was believed to depart farthest from the Law ; it may be said in abatement of what he did himself, that he acted by the Advice of his Council, and followed the Resolution of all his Judges ; Men not put into Place to serve a Turn, but of eminent Abilities in their Profession, and hardly, in other respect, blameable for the Execution of their Trust.

How sincere he was in his Intentions to Rule by Law, we learn from the Solemn Protestation he made at a time when Success did most attend his Arms.

‘ I do promise to Almighty God, as
‘ I hope for his Blessing and Protection,
‘ that I will to the utmost of my Power,
‘ defend and maintain the True Reform-
‘ ed Protestant Religion, establish’d in
‘ the Church of *England*. --- And do
‘ solemnly and faithfully Promise in the
‘ sight of God, to maintain the Just
‘ Privileges and Freedoms of Parlia-
‘ ments, and to Govern by the known
‘ Laws of the Land, to my utmost
‘ Power.

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‘ And when I willingly fail in these
‘ Particulars, I will expect no Aid or
‘ Relief from any Man, or Protection
‘ from Heaven.

Agreeable to this Principle was his Behaviour during the time of the War. As his Courage and Firmness of Mind were Conspicuous in the Dangers of Battel, so was his Moderation in the use of Victories : He did temper his Success and the Advantages of his Sword with Mercy, and ever manifested a readiness to forgive Injuries, and to heal the Wounds and Breaches of his languishing Kingdom.

But how much his Enemies sunk below their first Golden Pretences of Reforming our Religion, and removing the Grievances of the People, we may instruct our selves both from their own ^f Writers, and the sad and dismal Confusion of Church and State which followed.

^f But when once the Superficial Zeal and Popular Fumes that acted their New Magistracy were cool'd, and spent in them ; straight every one betook himself, setting the Commonwealth behind, and his Private Ends before, to do as his own Profit led him. Then was Justice delayed, and soon after deny'd ; Spight and Favour determin'd all. Hence Faction, thence Treachery, both at Home and in the Field ; every where Wrong and Oppression ; Foul and Horrid Deeds committed daily, or maintain'd in Secret or Open. Milton's Character of the Long Parliament, p. 2.

For the Faith which ought to have been kept as Sacred and Inviolable as any thing Holy, the Publick Faith, after infinite Sums received, and all the Wealth of the Church not better employ'd, but swallowed up in a Private Gulph, was not e're long asham'd to confess Bankrupt. Ibid. p. 4.

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In their Petitions, with the things plausible, that the King was always willing to grant, they mingled still something, unto which in Honour and Conscience he could not yield. And as their Sword got ground, so did their Modesty and Sense of Duty decrease, and the Extravagancy and Unreasonableness of their Demands enlarge it self, till at length nothing less would satisfy than the Concession of such Powers to themselves as would subvert the Constitution of the Realm. And by these Unchristian Ways they endeavoured to render all the well-intended Proceedings of that Excellent Prince harsh and odious unto the People, and at last brought him to the Fatal Block.

A Prince of incomparable Virtues, scarce equalled by any who have sat on Thrones, or out-done by those who have made Religion the Profession and Business of their Lives ; such Piety, & Temperance, Chastity, Innocent Chearfulness and Wisdom, eminently appeared in his whole Conversation, that he made himself an Illustrious Example of Godliness and Virtue to all his Subjects. So devout and hearty a Worshipper of God, that neither his Business nor his Pleasures put by his Hours of Prayer and Attendance on Divine Service.

& Temperate he was above all his Predecessors, both as to Wine and Women; taking no more of the first than might well suffice and cherish Nature; and for the last, constant to one. Life of O. Cromwell, p. 39. Publish'd not long after his Death.

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But he never shewed himself more Great and Glorious than in his Sufferings, nor gave greater Demonstrations of his Goodness, Fortitude, Prudence, and Constancy, than when his Friends and Servants were removed, who might Advise, Aid, and Comfort him. Under his last Illegal and Inhuman Treatment to the Hour of Death, he did not any thing misbecoming the Majesty of a Great King, or unsuitable to the Piety, Meekness, and Resignation of a good Christian.

But now we ought not to impute this barbarous Murther to the whole People of the Realm, since of the Nobility and Gentry much the greater Number all along firmly adhered to the Interest of the King, and kept stedfast to their Duty.

No, nor to the whole Parliament which first levied War against him ; for many of them seemed to have honest Intentions, though they were much misguided : And ^h before the Members of most Publick Spirit, and greatest Reputation for their Integrity were seclused the House of Commons, no Progress could be made therein ; they having come to an Opinion, that the Points the King had conceded were sufficient for them to proceed upon to reconcile Parties, and to establish the Peace and Quiet of the Kingdom upon a good Foundation.

^h To prepare a Way to this Work, this Agitating Council did first intend to remove all out of the Parliament who were like to oppose them ; and carry'd it on with such Secresy, as I had not the least Intimation of it till it was done. Sir Thomas Fairfax's Memorial, written by himself, MS.

No, nor yet to all the Army who fought against him in the Field, for they were also garbled and pick'd; and a Faction only among them, called Agitators, who had got the Power in their Hands, did go through with, and perpetrate this horrid Wickedness.

Concerning which, a Person of the greatest Truth, Probity, Honour, and Command in the Army, affectionately declares his Sense in these Words:

^k My afflicted and troubled Mind for it, my nearest Endeavours to prevent it, will, I hope, sufficiently testify my Abhorrence of the Fact: And what might they not do to the lower Shrubs, having thus cut down the Cedar?

Indeed there is such Testimony from Authors of great Credit, of the Insincerity and Ill Practice of many of the ^l Roman Communion, notwith-

ⁱ Here the Power of the Army I once had was usurped by Agitators, the Fore-runners of Confusion and Anarchy. My Commission as General, obliged me to act with Council; but the Arbitrary and unlimited Power of this Council would act without a General: And all I could do was ineffectual to oppose them, especially when the Parliament it self became divided. Sir T. Fairfax, Mem. Ib.

— The King's Removal from Holmby, the sad Consequences whereof fill my heart with Grief in the remembrance of them, as they did then with Care how to prevent them. Id. Ib.

^k Sir Tho. Fairfax's Mem.

^l For be you assur'd, the Romish Clergy have gull'd the misled Party of our Nation, and that under a Puritanical Dress; for which the several Fraternities of that Church have lately received Indulgences from the See of Rome, and Council of Cardinals, for to educate several of the Young Fry of the Church of Rome, who be Natives of his Majesty's Realms and Dominions, and instruct them in all manner of Tenents, contrary to the Episcopacy of the Church of England. — For which Purpose above Sixty Romish Clergymen are gone, within these Two Years, out of the Monasteries of the French King's Dominions, to Preach up the Scotch Covenant. Sir Will. Boswel's Letter to Archbishop Laud. Archb. Usher's Letters, Append. p. 27.

standing

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standing they declared for the King, and rid in his Armies, that they cannot be cleared from having had some Hand in his Death : For as they had heightned and fomented the Misunderstanding and Divisions between the King and People at first; so divers of them, under a Puritanical Disguise, were listed with the Parliament Forces, and did through the Course of the War secretly blow the Flames, and push on our Ruin and Confusion, they having had it resolved in a Consult, ^m That it was lawful to put the King to Death.

But what part soever the *Scots* had acted before in our Troubles, the Parliament of *Scotland* did by their Commissioners signify their utter Dislike of the Proceedings against the Sacred Person and Life of the King. ⁿ And many at home, how instrumental soever they had been in the Calamities which befel the King, did earnestly in Numbers petition for the Preservation of his Life.

^m Then some of the mercifullest of the Romanists said, This cannot be done unless the King dye : Upon which Argument the Romish Orders thus licensed, and in the Parliament Army, wrote unto their several Convents, but especially unto the Sorbonists, whether it may be scrupled to make away our late Godly King and Master ; who, blessed be God, had escaped their Romish Snares laid for him ? It was return'd from the Sorbonists, That it was lawful for Roman-Catholicks to work Changes in Governments for the Mother Church's Advancement, and chiefly in an Heretical Kingdom, and so lawful to make away the King. Archbishop Bramhal's Letter to Archbishop Usher. Usher's Let. p. 612.

ⁿ — Nor other Byass of self-ends, or respects whatsoever, did move us thus to declare our selves, but the Conscience of the many Oaths of God, in which the Parliament, You, We, and the generality of the well-affected in the Kingdom, indispensably stand bound before God, Angels, and Men, that we desire to wash our Hands, as from the Blood of all

Men,
The

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◦ The Churches of the Reformed Religion beyond Sea, preached against the abominable Wickedness designed, and condemned the Actors in Synod.

Foreign Ambassadors by their Mediation would have prevented the Commission of so crying a Sin. And the Bulk of our Nation did lament, groan, and miserably sink under the Weight of it; and performed what Right they could to the Memory of the Blessed Martyr, whose Life their united Endeavours could not save.

Insomuch, that the sharpest and most spiteful Writer against his Royal Person and Cause, having observed, that the inimitable Virtues of the King in his calamitous and afflicted State, had made a wonderful Change in the Minds even of those who first resisted him, though in a Season too late to rescue him from the Hands of the Bloody and

Men, so especially of our Dread Sovereign, and to approve our selves innocent of all that Blood and Misery, the deposing and taking away his Majesty's Life, will in our apprehension involve us, our Posterity, and all Men professing Godliness in the Three Kingdoms. We do therefore from our Souls beseech and importune you, and every one of you, as Men, Gentlemen, and Christian Soldiers, by all that can be dear to good Men, as you desire to render a good Account of your Actions at the Great Day to the Righteous Judge of Heaven and Earth, That you will forbear doing ought in the Premises. — The humble Advice and Desires of the Ministers, Lecturers of Banbury and Brackley; Licensed Jan. 25. 1648. and the same day presented to the General and Council of War.

◦ Pastores toto Gallia regno celeberrimi, tam privatim quam è suggestu, hoc facinus uno ore detestati sunt, ut verbi divini regulis è diametro oppositum. Et Greges suos sedulo monuerunt, ut ab hoc fermento sibi caverent, neque in exemplum traherent crimen ab iis perpetratum, quos Nationalis nostra Synodus expresso canone pridem Proscripsit. *S. Bochart. de jure Regum, col. 1021.*

Inexorable

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Inexorable Men who put him to Death, could not but acknowledge,

P That they who before hated him for his Misgovernment, nay, fought against him with display'd Banners in the Field, now applaud him, and extol him for the Wisest and most Religious Prince that lived.

However, it is most certain, and ought humbly to be confess'd, if the Crimes, in a manner, of the whole Kingdom had not been great and manifold, and the Faults of all Parties had not provoked God in high measure to be displeased with us, he would not have permitted this wasting and destructive Judgment to have fallen upon our Land.

The Downfal of the Best Constituted Church in the World, the Wound to Religion, the Subversion of the Laws, the Devastation of Right and Property, the Slaughters, the Banishments, the Imprisonments which were consequent upon this Dismal Stroke, it does not behove me now to relate.

But I ought, according to the Office of the Day, to exhort you to return Thanks to Almighty God, who was graciously pleased to restore his Son King *Charles II.* to the Throne of his Father, and with him the Church and Laws to their Ancient State and Condition,

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Nay, We the Sinful People of this Land, have yet more and fresh Arguments of rendring Praises and Thanksgivings to our God, who, when our Religion, Freedoms, and Laws, no long time since, were reduced to Extremity of Danger, in-
somuch as the whole Nation, even to a small Handful of Men, did despair of their continuance among us, was pleased then to secure them, and work a Deliverance for us by his Excellent Majesty King *William*.

May God long preserve Him and Them unto us! May the Sense of the Divine Mercies, and the Remembrance of the great Hazards we so narrowly escaped, prevail with us all seriously to repent, and to amend our Hearts and Conversations! May a Stop be put to Irreligion, Prophane-
ness, and Immorality, Sins too notorious in our Countrey! May the Love of God, and of the Publick Weal, of Justice, of Honesty, of Charity, and Good Will one towards another, have a daily Increase among Men of all Ranks and Conditions! So that he may delight still to dwell with us, and to do us good, and be mercifully pleased to suffer us and our Posterity to abide in the Profession of the true Religion with Peace and Safety under his Protection.

[Faint, illegible text]

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 3, 1862. It is a message of condolence to the people of the State of California, who have been afflicted by a severe drought and famine. The President expresses his sympathy for the suffering and his hope that the Congress will take prompt action to relieve the distress.

2-10-68

1. The following is the list of the names of the persons who have been appointed to the various positions in the various departments of the Government of the State of New York, for the year 1900.

1911

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2590. 2591. 2592. 2593. 2594. 2595. 2596. 2597. 2598. 2599. 2600. 2601. 2602. 2603. 2604. 2605. 2606. 2607. 2608. 2609. 2610. 2611. 2612. 2613. 2614. 2615. 2616. 2617. 2618. 2619. 2620. 2621. 2622. 2623. 2624. 2625. 2626. 2627. 2628. 2629. 2630. 2631. 2632. 26

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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "John B. Smith", "John C. Smith", "John D. Smith", "John E. Smith", "John F. Smith", "John G. Smith", "John H. Smith", "John I. Smith", "John J. Smith", "John K. Smith", "John L. Smith", "John M. Smith", "John N. Smith", "John O. Smith", "John P. Smith", "John Q. Smith", "John R. Smith", "John S. Smith", "John T. Smith", "John U. Smith", "John V. Smith", "John W. Smith", "John X. Smith", "John Y. Smith", and "John Z. Smith".

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*The Objections against the Duty of
Prayer, Answer'd.*

S E R M O N X.

P R E A C H ' D before the

Q U E E N,

At St. J A M E S ' s - Chapel,

Sunday, February the 17th, 1705.

J O B XXI. 15.

----- *And what Profit should we have, if
we pray unto him?*

 H E Design of *Job* in this Chapter,
and other parts of his Book, is, To
vindicate himself from the unjust Ac-
cusations of his Friends, that were
come to be his Comforters, and who supposed
him

him to be a heinous Offender against the Divine Laws, because his Sufferings had been great, and many, and very remarkable. The Consequence of which Assertion he denies as utterly false, and for which they could find no Evidence, by examining the Course of his Life past : For notwithstanding he did mourn, groan, and even sink under an insupportable Load of Calamities ; Low-ness and Depression of Spirits ; sharp Pains in almost every Part of his Body ; the Destruction of all his Children by violent and sudden Death ; and the surprizing Loss of a large Estate ; yet as his rash Friends could not convict him of any notorious Crime, so neither did his own Conscience upbraid or terrify him.

He knew indeed that the Frailties and Miscarriages of his Life were such as would clear the Justice of God with respect to both his Pains and his Losses, and that God ever afflicted Men less than they deserved ; yet upon a careful Search into his own Actions, he did not discover any wilful or presumptuous Sin ; nor find Cause with Shame to confess, that his Iniquities had been as extraordinary as his Afflictions ; or that he was so much more highly guilty of Impiety or Injustice than other Persons, as he had been made more miserable.

^a My Face is foul with weeping, and on my

^a Hæc passus sum absque iniquitate manus meæ, cum haberem mundas ad Deum preces, *Vulg. Lat. Transl.* Job 16. 16, 17. Id. 27. 6.

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Eyelids is the Shadow of Death : Not for any Injustice in my Hands ; also my Prayer is pure. My Righteousness I hold fast, and will not let it go ; my Heart shall not reproach me so long as I live.

He therefore shews, that the Error of his Friends did proceed, from their not truly observing the Methods of the Providence of God, which does permit the Good and the Bad promiscuously to prosper and to decline in this World : Whereas according to their Way of Arguing, none but vertuous Men should thrive, and only the Wicked could want Success in their Affairs.

And for the maintaining of his Cause, by way of Answer, he puts this Question to them, *Wherefore do the Wicked live, become old, yea, and are mighty in Power ?* v. 7, 8.

Their Seed is establish'd in their Sight with them, and their Offspring before their Eyes. i. e. Why do the Ungodly become Men in Authority, and raise great Estates, and continue in the quiet Possession of them, until they arrive at Old Age, and also behold their Children clothed with Wealth and Power, like themselves, and firmly settled in a Condition as splendid and magnificent as their own ?

Insomuch, that the long and constant Prosperity of the Wicked, hath so ill an Effect upon them, as to make them forget both God and themselves, and to entertain so confident an Opinion of their own Sufficiency and Independence, as vainly to imagine they can pass through the World, and order and dispose all their Affairs in it effectually and prosperously, without the Favour

or Help of God ; and that therefore they should waste their Time, and lose their Labour, if they did Adore, Worship, and Pray unto him, whose Power they do despise, and of whose Assistance they find no want.

Therefore they say unto God, Depart from us ; for we desire not the Knowledge of thy Laws. What is the Almighty, that we should serve him ? And what Profit should we have, if we pray unto him ?

Thus it appears, not only from the Observations made by *Job* in his own Time, but from the Experience of all Ages, That sometimes Good Men have no Success in their Affairs, and that the Wicked are very prosperous.

The Sum then of this Argument is, That if you see a Man hunted down and oppress'd, to suffer in his Person, Children, or Estate, you ought not to conclude some crying Sin to be the Cause of these Calamities, and that he could not have been so severely Afflicted, if God had not been highly displeased with him. Neither if any one Rises fast, and Wealth, Power, and Honour come tumbling in upon him, must he be reckon'd a Favourite of Heaven, upon account of his great Piety, or that he is under the more peculiar Care of Divine Providence.

But after Holy *Job*, in his own Vindication, had shew'd what does frequently happen to Men in the Course of Things here below ; lest any Body by this Relation of the Prosperity of the Wicked, should ascribe more Happiness to them than they really have, and cast Reflections upon the

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the Wisdom of Providence; he would not dismiss this Subject, without doing Right to God with respect to his Government of his Rational Creatures in this World.

And this he does, by acknowledging, that sometimes God liberally Rewards those that Fear and Serve him in this Life; which proved to be *Job's* own Case before he dy'd: And also by declaring that the Wicked have no Certainty of obtaining a Plenty of the good Things of this World, nor Security of keeping the Possession of them; but that God does often expose them to Temporal Punishments, and not allow them to live out half their Days; they sometimes being cut off in a shameful Manner by the Hands of Publick Justice, and sometimes drop into the Grave, poor and unpitied, in their Green Years, by Diseases, and other Evils, which are the Natural Consequences of their Sins. And that therefore their Objections against serving, and putting up Supplications unto God, and depending upon his Goodness and Mercy for our Lives, and all the Comforts of them, were foolish, absurd, and prophane.

His Words are these, and they immediately follow our Text: *Lo, their Good is not in their Hand, the Counsel of the Wicked is far from me: How oft is the Candle of the Wicked put out? How oft cometh their Destruction upon them? God distributeth Sorrows in his Anger; they are as Stubble before the Wind, and as Chaff that the*

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Storm carrieth away. ^b *God layeth up his Iniquity for his Children, and his Eye shall see his Destruction, and he shall drink of the Wrath of the Almighty.*

And this is a just Answer to those vain, unthinking, and presumptuous Men, who say, *What is the Almighty, that we should Serve him? and what Profit should we have, if we Pray unto him?* For notwithstanding they may live in Defiance of God, and for some time Flourish, yet the certain Conclusion of all will be, That their *Candle shall be put out; that Destruction shall come upon them; and that in the next World, if not in this, they shall drink of the Wrath of the Almighty.*

My Business at this Time shall be to Answer the Objections Men make against the Duty of Prayer; which they frequently Neglect, or coldly and formally Discharge; as not justly apprehending the great Benefits they would receive from a constant and hearty Performance thereof; and the high Provocation they give God, by not rendring that Worship to him, which is his just Due.

But before I come to Answer particular Objections, most insisted on, I would premise a Gene-

^b *Servabit natis vindex Deus ipse dolorem,
Quem meruit pater. Ipse sciens, sibi debita, natis
Supplicia immitti; vivusque, valensque suorum
Hauriet hanc animis cladem, proprieque dolebit.*

Vavasser in Locum, v. 16, 20.

ral Observation or Two, which will give Light and Strength to what shall follow.

(1.) That Sacrifices and Prayers have been as ancient as the World, and used in all Places : there being no Age nor Country wherein Men have not worshipp'd and supplicated God, and rendred Praises to him for all the Goods they enjoy'd, as having receiv'd them from him.

When this World was in its Infancy, *Cain* brought the Fruits of the Earth, and *Abel* the Firstlings of his Flock, to be offered unto God in testimony of their Gratitude to him ; by whose gracious Influence the Earth became fruitful, and the Flocks brought forth young.

And tho' there is no express Commandment of God extant, for the first Institution of Sacrifices, yet it cannot be thought that *Cain* and *Abel* would have made their respective Offerings, as Acts of Worship that would be acceptable to him, without ^c *Adam* their Father had required them to do it, as a Duty God expected ; or had advised it as a Thing proper, and in it self fit ; or approved it as a suitable Token of their Thankfulness to God, and Reliance upon him.

And *Moses* relates, while *Adam* was alive, that *then Men began to call upon the Name of the Lord* : About the Sense of which Words tho' there be some Dispute, yet we may

Gen. 4. 26.

^c Oblationum autem Abelis & Caini — ratio traditur in vetustis Orientalium aliquot Christianorum Monumentis : Utrosque nimirum ex Adæ Patris monito sacrificasse — *Selden de jure Natur. & Gent. lib. 3. c. 2.*

with high probability collect from them, that as the Number of Men did multiply and greatly increase upon the Earth, the Service of God, which had been hitherto confined chiefly to private Families, became more solemn and conspicuous; and Men assembled together, at stated Times, in publick Places, to worship the Lord, the Creator of their Beings, and the Author of all their Happiness.

^d In earlier Times Men undertook no great Design, entred upon no Matter of Consequence, but they first address'd themselves to Heaven to make it succeed and prosper. The Business of the Day was opened and likewise closed with Prayer. Authors invoked the Gods for Wit and Understanding, and sufficient Ability, before they began to compose their Works.

^e It was the reasonable Belief of God's Almightyness, who had all things in his Power, and of his unbounded Goodness and Benignity, which made him supply all the Wants of them that truly revered him, which obliged Men to such Zeal and Constancy in their Holy Offices; inso-much that the Enacting Laws, the first and chief of which usually related to Religion; the building Cities, the declaring War, the planting Vines, the sowing Corn, and reaping the Harvest, were

^d Ἔστω δὲ πάντα πασι μετ' εὐχῆς τις.

^e Ἀπὸ Θεῶν ῥητὴ πάντα ἀρχόμενον αἰεὶ λέγειν τε καὶ νοεῖν. Plato. Ep. 8. p. 1295.

^e Τουτοῦς ὃ καὶ Θεοὺς ὑφίστασθαι τὸν σύμπαντα κόσμον διοικεῖν, τρεφοντάς τε καὶ αὐξοῦντας πάντα — Diod. Sic. l. i. p. 11.

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all begun with humble and devout Prayers and
 † Sacrifices to God ; for Wisdom in Rulers ; Piety
 in the Ministers of Holy Things ; Fortitude in
 Generals ; for moderate Heat, gentle Showers,
 and seasonable Weather for ripening and gather-
 ing the Fruits of the Earth.

Men did not expose themselves to any Danger,
 without first imploring the Divine Protection. In
 every Battel they lift up their Hands to Heaven
 for Success before they began to fight. § And
 when they were surprized by any unforeseen Dan-
 ger, either of their Lives or Goods, they present-
 ly with Earnestness cry unto their God for Deli-
 verance ; as the Mariners in the Ship with *Jo-
 nah*, did not only call upon their own Gods for
 Assistance, but did all press him to pray unto his
 God, *if so be that God would think upon them
 that they perish not.*

Now, so general and frequent Exercise of Pray-
 er must import, that Men universally believed
 that God created the World ; that he preserved
 and governed all the Creatures he had made ; that
 he had regard to the Manner of their Living, and
 observed their whole Behaviour ; that as he

† Οὐλὼ δὲ ἐγὼ ἀρχαίαι μὲν τὸ Θεὸς διεπραΐεν — Xen.
 lib. 5. p. 849.

§ Sæpe Jovem vidi, cum jam sua mittere vellet
 Fulmina, thure dato sustinuisse manum

Ovid. lib. 5. Fast.

Hoc tecum commune Deis, quod utrique rogati,
 Supplicibus vestris ferre soletis opem.

Id. de Ponto lib. 2.

^h could relieve Men in all Wants, direct them in every Difficulty, and deliver them from the greatest Dangers ; so he only would extend his Favour and Mercy to those who honoured him in their Hearts, obey'd him in their Lives, and constantly, sincerely, and devoutly, did call upon his holy Name.

(2.) I would observe, that the false and unworthy Notions, which Men in process of Time had entertained of God, was the great Cause of the Decay of Prayer. For, as on the one Hand, while Men believe God to be Omnipotent, Omniscient, Omnipresent, infinitely Wise, Good, and Gracious ; the Sense of their own Infirmities will not only incline, but even compel them to pray heartily and continually unto him ; so on the other, when once they come to favour Opinions of God repugnant to the Perfections of his most Excellent Nature, there will be a proportionable Declension in their Desires, either to beg his Blessings, or to deprecate his Displeasure.

To perswade Men to pray in good earnest, they must be convinced, that God, knowing all things, and being in every Place, does hear the Prayers that are sent up unto him ; that he is able to give all the Things prayed for ; and that unless they do pray to him, he never will grant what they want or wish.

h Πάντα μὲν δὲ τ' ἀγαθὰ καὶ τοὺν ἔχοντα ἀιτῆσαι ὅρα ἢ
 δῶν. Plutar. de Is. & Osir.

And

And Idolatry is so odious to God, so unreasonable, absurd, and abominable in it self, and so destructive of all True Religion ; that the “ Law
“ⁱ or Precept against the Worship of strange
“ Gods is the Sum and Substance of all the other
“ Divine Laws, and is the Foundation on which
“ they all stand. So that whosoever defiles him-
“ self with the Worship of Idols, he renounces
“ the whole Law of God, with all the Doctrines
“ and Precepts revealed by the Prophets.

So many have been the Things mistaken for God, wholly destitute of Divine Perfection, that it is scarce possible to number them. Men falling off from the Service of the only True God, even before the Times of ^k *Moses* and *Job*, did worship and burn Incense to all the Host of Heaven, the Sun, Moon, and Stars ; tho’ they had no reason to believe that they were endued with Sense and Understanding ; that they could hear their Prayers ; or had regard to the Behaviour, or Concern for the Happiness of one, more than of another ; since they constantly moving and rolling round about them, made not the least Distinction or Difference between the Persons upon whom they shined.

ⁱ Præceptum de cultu extraneo, seu idololatria est instar præceptorum cunctorum ; fundamentum est, quo cætera innituntur præcepta universa, &c. *Maimonides apud Selden. de jure Nat. p. 133.*

^k This is evident from *Moses's Prohibition of the Worship of the Heavenly Bodies, and from Job's Justification of himself from the Guilt of that Sin.* Deut. 4. 19. Job 31. 26, 27.

But

But as if there had not been Stars enough for these Idolaters to fall down before, as the Gods that protected them, they were for increasing their Number ; and began to fancy, that Kings, who by their mild and good Government had gained the Affections of their People ; or those, who by their prudent Conduct and great Valour, had defended their Country against Foreign Invaders, or deliver'd it from Domestick Oppressors ; or Persons who had been useful and famous in their Generations , for inventing Arts that have been of great Profit to Mankind, or for improving them ; were, when they died, changed into Stars ; and unto these New Deities they did likewise Address themselves.

But here their Folly and Madness did not make a stand ; but as brutish Sensuality had still more defaced and corrupted the just Idea and True Notions of God in their Souls, so they departed farther, and degenerated more from Sense and Reason in the Choice of their Gods , and the Manner and Kind of the Sacrifices they offered unto them.

So great was the Decay of their Rational Faculties, that they sunk to the Adoration of Four-footed Beasts, Fish, Birds, and creeping Things, and of the Herbs in their Gardens ;¹ so that Onions and Garlick could not escape being reputed

¹ *Vilia Niliacis venerantur oluscula in hortis,
Porrum, & Cepe Deos imponere nubibus ausi,
Alliaque ——— Prudent. p. 247.*

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Gods among the *Egyptians*. This made ^m *Tully*, as it were with Indignation ask, Whether Men could be so much out of their Right Minds, as to believe that to be God which they did eat? And who now do so, is well known.

But what, if it was possible, is still more monstrous and absurd, they came to worship the Images and Likenesses of the Creatures in Heaven, and upon Earth, and in the Waters under the Earth, which they had Carved or Graven with their own Hands. " One preparing
" himself to sail, and about to pass *Wisd. 14. 1.*
" through the raging Waves, calleth upon a Piece
" of Wood, more rotten than the Vessel that carrieth him.

Now what Thinking Man could do other than despise these Senseless and Wooden Gods, of Men's own making, and believe them deaf to the loudest and longest Prayers? Upon this Ground the Prophet *Elijah* with a just Sarcastm does expose and deride the Prophets of *Baal*: He
mocked them and said, Cry aloud; for *1 Kings 18,*
he is a god: either he is talking, or *27, 28, 29.*
he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked. And they cried aloud, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the Offering of the Evening Sacrifice; that there was

^m *Ecquem tam amentem esse putas, qui illud, quo vescatur, Deum credat esse. De Nat. Deor. lib. 3. p. 434.*

neither voice, nor any to answer, nor any that regarded.

From which gross Idolatry it did follow, that some Men not taking just pains to distinguish the One True God from these False Ones, did lay Prayers aside as useless ; and others did constitute and set up ridiculous, or immodest, or bloody and cruel Rites and Sacrifices, in the Place of the True Worship. Some of which must move the Contempt, and some the Pity, of every wise and good Man ; and most of them offend the Great God, as much as the very Iniquities which they did hope to make Atonement for by them.

And thus having given some Account of the Early and Universal Exercise of the Duty of Prayer ; and shewn that the false Notions of God, and the Worship of unable Creatures, or stupid Idols, had caused the Benefit of Prayers to be suspected, or turned Necessary and Rational Prayers into Superstitious Rites and Practices : I come to Answer particular Objections against Prayer.

(I.) The First Objection I shall consider, is taken from Fate or Necessity : They pretend that every thing comes to pass by a Fatal Necessity, and therefore that it cannot be hasten'd or hinder'd by Prayer. The Authors of this Objection hold, That this Necessity arises from the Nature of God.

For they say plainly, that the World is a necessary Effect of the Divine Nature ; and that therefore God could not have created it sooner, or
later,

later, or in any other Form or Fashion than he hath done. So that according to them, an absolute Necessity diffuseth it self through the Universe, from which neither God, nor any of his Creatures can be freed.

But from whence does this Necessity, which they suppose to bind God, and all his Creatures, proceed? If God be not free in his Actions, *ad extra*, which relate to his Creatures, the Restraint must proceed from some Obligation whereby he is bound to them; or from the Perfections of his own Nature.

But (1.) This Necessity cannot come from any Right in his Creatures; for they as yet not Existing, were incapable of having any Right to any Thing; No, not so much as to their own Being: Since Existence is the very Foundation of all Right; and nothing is due to that, which is it self nothing.

(2.) A Necessity of Creating the World, cannot be derived from the Perfections of the Divine Nature. It is most true, That nothing without God, can either necessitate him to act, or hinder him from acting.

All the Limitations of his Almightyness must proceed from his Infinite Goodness, Wisdom, and Justice: For God can do every Thing which is not repugnant to these Perfections; which are the only Boundaries of his Irresistible Power.

But

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But none of God's Perfections did oblige him to create the World, or so much as one single Being : Since they can only oblige him to such Actions, the Forbearance of which would imply some Defect or Imperfection in him. Wherefore, unless the Suspending the Act of Creation did imply such a Defect, God by any of his Attributes could not be obliged to it.

Which whosoever asserts, does detract very much from God's Self-sufficiency, and make him a Being wholly dependent on his Creatures : For seeing he cannot be God without his Perfections, nor perfect unless he create the World, and all particular Beings in it, the Existence of the Creatures must be necessary to the Being of God.

And this being the true State of the Case, let us take a short View of some of the Absurdities which follow from the Opinion, That God was compelled by the Perfections of his Nature to create the World.

1. Hence it follows, That God was obliged by his Nature to give Existence to all the several Sorts of Beings, which in their own Nature do not imply a Contradiction ; and to create as many Individuals of every Sort or Kind, as it was possible for him to do : For if notwithstanding the Immensity of his Goodness, he might have denied Existence to one single Individual that was capable of it, he might as well have denied it to all the rest.

Seeing no one Creature can lay a better Claim to its Being than another. And so God is obliged
to

to create all Possibilities, or else he is not obliged to create any.

The Reason then, according to this absurd Doctrine, why God produced no more, nor Nobler Beings than he hath done, can be only this; namely, Because he had already acted to the very utmost of his Power.

Thus God, if he operates out of a Necessity of Nature, could not but have produced all the particular Beings which it lay in his Power to create; that is, in a word, all Possibilities: Whereas surely it will be very hard for any one to conceive, that Infinite Power should be so far exhausted, that it could not give Being to one single Creature more than it had done already; not having a Capacity left to add but so much as one Star, or one Man, or Worm, or Blade of Grass, to the Things which now exist.

2. Another wicked and intolerable Absurdity that flows from hence is, That all these particular Beings do as necessarily Exist, as God does himself: And that it is as impossible for him to destroy them, as to annihilate himself, or put an end to his own Existence.

For they having no Dependence at all upon his Will, but being the Necessary Effects, and Natural Emanations of his own Essence, must necessarily Exist, both as soon and as long as their Cause: And that it is as impossible for him to be without them, as for the Sun to be without Light, or Fire to be without Heat.

Whence

Whence it will follow, That the World neither had a Beginning, nor shall have an End. For the same Perfections of the Divine Nature, which at first necessarily engaged him to create these Beings, will as powerfully oblige him to continue them, once created, to all Eternity.

Now to affirm, That Necessary Existence does belong as much to all the Things in the World, as to God; and that they have existed with him from all Eternity; is to confound God and Nature, and to take away all real Distinctions between them; which is in plain Effect to say, that they are the same Thing, or that there is no God.

3. From hence it follows, That it will be vain and unreasonable to make any Laws concerning the Behaviour and Actions of Men, who being already in the Chains of inflexible Necessity, can in no respect be Objects capable of being governed by them: And hence the Nature of Religion and Virtue will be destroyed, and the Consideration of Rewards and Punishments can no more be able to sway and influence their Minds, than painted Food, and painted Fire, can nourish and warm their Bodies.

For the Case will be just as if Recompences were offered to Clocks and Watches, to increase or slacken their Motions, when yet they cannot but move in Degrees of Swiftneſs or Slowneſs proportionable to the Heavineſs of their Weights, and the Strength of their Springs.

4. If

pinâ
p. 4

4. If the present System of Things is so fixt and unalterable, that God himself cannot do any Thing above, or beside, or contrary to what is called the Establish'd Course of Nature, which results necessarily from his own; then it will be manifest there never were, nor ever can be, Miracles; and if no Miracles, no Certainty of the Truth of any Revealed Religion, which can only be proved by the Testimony God bears to it, by some Act of his Power, contrary to, or above the ordinary Method and Course of Things.

But we may conclude these Opinions to be groundless, false, and impious, not only from the Notion of a Being compleatly perfect, but from those Accounts God has been pleased to reveal every where of himself in the Holy Scriptures. Thus, particularly, he teaches us by his Holy Apostle, *That he needeth not any* Acts 17.
30.
Thing, seeing he giveth all Life, and

Breath, and all Things. The great Philosopher likewise expressly affirms, " " That God is Happy and Blessed, not by or for any External Good without him, but for and in himself.

And the very Idea or Conception of an Infinitely Perfect Being, does import, That it should be Self-existent and Self-sufficient, and have all possible Happiness in it self, independent from all other Things: For if other Beings were in any

" Ὁς ἐνδαίμων μὴ ἔστι καὶ μακάριος, δι' ἐθὲν ὃ τῶν ἐξωτερικῶν ἀγαθῶν ἀλλὰ δι' αὐτὸν αὐτὸς. Arist. de Repub. l. 8. p. 425.

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Measure wanting to its Perfection, by reason of that Want it certainly would be less perfect, than if it had no such Want.

Wherefore God had all conceivable Perfection in his Nature before the World was created, and received no Addition to his Happiness by making of it. His Moral Perfections obliging him to deal justly with his Creatures after they were made, could never put any Necessity upon him to create them. And if all Things depend on him, and he on nothing, he cannot but be absolutely free in the Exercise of his Power about the Production of Things without himself: *And hath done whatsoever he pleased, in Heaven*
 Psal. 135. *and Earth, in the Seas, and in all deep*
 6. *Places.*

He not only can, but has altered the common Course and Order of Nature; he has made the Waters to roll, and lye on Heaps, like solid Bodies; he has caused the Sun not only to stand still, but to go backwards; he has deprived the Fire of its devouring Quality, that Men, without any Impression on their Bodies, or Hurt so much as to the Hairs of their Heads, have walked as safely, and breathed as freely in that fierce, outrageous, and merciless Element, as in the mild and gentle Air.

He brought *Lazarus* to Life, after he had been four Days dead; and raised our Ever-blessed Lord and Redeemer from the Grave upon the Third Day. Which Things, notwithstanding they be Breaches and Interruptions of the usual Methods of Nature, yet they well prove the Power God hath

hath over the World, and the particular Regard he has to the Things done in it; and tend highly to advance the Glory of his Great Name, and to oblige us, with Humility, Faith, and Reverence to call upon him.

From all which it plainly follows, That a Necessity, extending it self to all Things, which I hope hath been sufficiently refuted, would render not only our Prayers, but all the Duties of Religion useless; and if not remove God out of the World, yet so confound him with his Creatures, that there could be no Distinction perceived between them.

They therefore speak more consonantly to the Truth, and so more agreeably to the Infinite Glory and Majesty of God, who acknowledge the Creatures to have received the whole of all their Powers from him, with a Liberty and Reason to use them; than they who suppose him to be the Necessary and Immediate Cause of all our Actions, and consequently the Author of our Sins.

You cannot too much magnify the Goodness of God; but when you make all the bountiful Effects of it to be absolutely Necessary, you destroy the Nature of it, and change it into Fate.

(II.) Another Objection against the Duty of Prayer is, That all Things happen by Chance. The former Opinion supposed all Things to be govern'd and acted by inexorable Necessity; and this, that they are under no Laws or Government at all. The other made God the Immediate Cause of every Thing and Action; and indeed

Him and Nature to be all one : But this allows him to be Author of nothing ; no, not so much as to know, observe, or care what is done in the World ; but that the whole Mass of Creatures, being under no Order or Regulation, are exposed to the Uncertainties of Fortune or Chance.

But we see Men, when enslaved to Brutish Lusts, that darken the Understanding and harden the Heart, often to run from Falshood in one Extreme, into it in another ; rather than they will yield to the clear Truth, which condemneth those pleasing Vices, that they cannot so much as think of parting with.

But to proceed : The Patrons of Chance must say, either, That in the great Collection of Beings in the Universe, there is nothing proper and fit to serve or carry on any Noble End or Design : Or, That no such End or Design does appear, about which they can be employed.

But we may easily come at a satisfactory Confutation of this pernicious, and very unreasonable Doctrine of Fortune or Chance, by a short Contemplation of the Works of the Creation, which we shall find full of the Designs and Contrivances of Infinite Wisdom ; and that suitable Means every where are discovered to put them in Execution ; which demonstrate God to be the Author of all Things °.

° Ὅτι καὶ Θεός, ποιεῖ τὸν αἶνον πάντων τῶν, καὶ ἀρχὴν τῆς. Arist. Metaph. lib. I. p. 841.

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Whether we lift up our Eyes to behold the Sun, Moon, and Stars of Heaven, or cast them on the Objects the Earth presents us with, whereon we dwell, we must be constrained to acknowledge, *That the heaven declares the glory of God, and that the firmament sheweth his handy-work ; and also that the earth is full of the goodness of the Lord.* ° For which way soever we direct our sight, we may discern Order, Measure, Beauty and Proportion, in the Infinite Variety of Creatures which offer themselves to our View ; and that all things do answer the glorious Intentions of their great Creator.

Consider the vast Number, prodigious Size, unmeasurable Distance from one another, and the incredible Swiftneſs with which the Celestial Bodies move to perform their daily Journeys ; and then tell, what below Infinite Power and Wiſdom could have formed ſuch ſtupendous Beings, or have cauſed them to keep their Courſe with a Regular Conſtancy, for ſo many Thouſand Years together.

That the innumerable Parts of any ſingle Star ſhould, falling together by mere Chance, produce ſo wonderfully great and ſplendid a Body, which moving about the Heavens ſhould keep exactly the

° Nihil eſt enim, quod ratione, & numero moveri poſſit ſine conſilio : in quo nihil eſt temerarium, nihil varium, nihil fortuitum. Ordo autem ſiderum, & in omni æternitate conſtantia, neque Naturam ſignificat ; eſt enim plena rationis ; neque fortunam, quæ amica varietati Conſtantiam reſpuit. *Tull. de Natur. Deor. lib. 2. p. 419.*

same way, not erring to the Right Hand or the Left, and this without any Rule or Direction; is what cannot enter into the Heart of any Wise Man to conceive, or be made probable in the least degree by any Reason.

^P We cannot but plainly discover Infinite Power and Wisdom in the framing those immense Bodies, in the assigning each of them a distinct Orb to move in, and in adjusting their Motions and Proportions with such Niceness, that they continue in the same State they were put in from their beginning, which having been left to blind Chance, could not but have fallen immediately into Disorder, and reduced the World to Confusion.

But God's Wisdom does not only manifest it self in this, that he has assigned such Situations and Degrees of Motion to the Stars, that they do not run all together, and destroy one another; but hath also placed some of them, especially the Sun, in such a just distance from the Earth which we inhabit, as was needful to preserve the Life of all Things therein, and to make it fitly qualified to produce Materials for Food and Raiment, and whatever is necessary for the Subsistence of Man or Beast.

^P — Qui ex operibus magnificis, & præclaris, cum ipsum mundum, cum ejus membra cælum, terras, maria, cumque horum insignia, solem, lunam, stellasque vidissent, cumque temporum maturitates, mutationes, vicissitudinesque cognovissent, suspicati essent aliquam excellentem esse, præstantemque naturam, quæ hæc fecisset, moveret, regeret, gubernaret. *Tull. de Nat. Deor. lib. 1. p. 413.*

Whereas

Whereas was the Sun brought nearer to the Earth, or removed farther from it, all the Productions thereof would perish by the Excesses, either of Heat or Cold. Did not Providence graciously interpose it self in our Preservation, what could prevent the long Continuance, either of scorching Heats, which would hinder the Growth and dry up the Fruits of the Ground ; or of great Rains which would rot and destroy them ?

It cannot then but be granted, that as a due Mixture of Heat and Moisture in the Air, is necessary to make the Earth fruitful ; so likewise, that it is not in the least in our Power to govern or change the Weather, upon whose timely and seasonable Alterations, the Lives of Men and other Living Creatures do depend.

So that if we did take Things into Consideration, we could not but be fully convinced, that we owe our Maintenance continually to the Care of Divine Providence ; and that nothing is more reasonable, just, and necessary, than that every Day, after our Petitions for Spiritual Favours to our Father which is in Heaven, that we may sanctify and adore his Name, which is great, wonderful and ^a holy ; that we may become faithful Subjects of his Glorious Kingdom ; and submit our own Wills entirely to his most Righteous Will ; we pray that he would give us our daily Bread.

^a Ut post cœlestia, id est, post Dei nomen, Dei voluntatem, & Dei regnum, terrenis quoque necessitatibus Petitioni locum faceret. *Tertul. de Orat. p. 131.*

But leaving the Heavenly Lights, those larger Portions of the World ; had we now time to proceed to the consideration of living Creatures, we should discover in the Formation, not only of our own Bodies, but of those of the lowest Degree among them, even of the ^r Ant and of the Fly, infinitely more fine Work, more exquisite Skill, Contrivance, and Design, than in the most Famous and Noble Machines, that were invented by the Art of Man.

Nay, did we descend lower, to look upon the Plants, Herbs, and Flowers, we should behold cause enough to convince us of the Truth of our Lord's Observation, that *Solomon* in all his Glory was not arrayed like the Lillies of the Field. Neither, as was now suggested, are we more to admire the Power and Wisdom of God in making such Infinite Numbers and Variety of Creatures, than his watchful Providence in preserving them, and providing every thing fit and necessary for their Continuance.

It never was imagined, that a mighty Army could live long in the Field by bare Fortune or Chance : It being one of the chief Instances of the Wisdom and Abilities of a great General, to provide Victuals and Forage for their Subsistence. And would it not be intolerable Perverseness, and

^r Quid enim pedibus opus est sine ingressu ? quid manibus si nihil comprehendendum ? quid reliqua descriptione omnium corporis partium, in qua nihil inane, nihil sine causa, nihil supervacaneum est ? NULLA ARS imitari solertiam Naturæ potest. *Tull. de Nat. Deor. lib. 1. p. 412.*

a Token of the deepest Stupidity, with Seriousness to assert, that such numberless Troops of different Creatures should receive Sustenance in due Season, from Age to Age, without the merciful Care of God's Providence !

(III) I come now, very briefly, to answer the Objections against Providence, raised from the Sufferings of Good Men, and the Prosperity of Sinners.

In Answer to which, let it be observed, that we may be deceived both in the Judgments we pass upon the Qualities and Characters of Men, and upon their Condition and Treatment in the World.

For they we believe to be Good Men, may not be really so ; or at least not so good as we take them to be : They may be guilty of vile Sins committed in secret, notwithstanding the fair Shew they make in the World ; or they may have corrupt and deceitful Hearts, wherein they entertain unworthy Opinions of God ; or form malicious Designs against their Neighbours, or cherish their Brutish Lusts. Insomuch that what seemed to be an unjust Judgment, may be a most Righteous Sentence executed upon them for their Dissimulation, and not walking before God in Truth and Uprightness ; and it may prevent their falling into a more open and avowed Course of Impiety, Injustice, and Immorality.

Or if the Sufferers whom we pity, be Persons sincerely inclined to the Service of God, their Sincerity may be accompanied with great Failings and Infirmities : Though they are not guilty of
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any heinous Actual Sins, yet their Omissions may be many and very culpable ; they may for some time have neglected their Prayers, or absented themselves from the Table of the Lord, or forborn the Works of Charity and Mercy : So that what had the Appearance of a Calamity misplaced, was a Correction inflicted on a Person who needed it, and that in a right Season to awaken in his Soul the Fear of God, and to bring him to a more punctual Observation of the Duties he owed unto him.

It is then most true, that as we do not certainly know who are sincerely Good and Holy Men ; so neither can we say, whether what happens to them be for their Advantage or Loss, since the Affliction may be permitted to come on them for the sake of some singular Benefit that it will produce. As Men ordinarily go not to a Physician till they are sick, so neither usually do they pray with so much Warmth, Concern and Affection to God for the Pardon of their Sins, and the Gifts of his Grace, as when they are cast down and oppress'd by Sufferings.

Wherefore great Profit may accrue to Men from Adversity : Their Sickly Condition of Body may make them earnestly breathe after a State of Happy Immortality, which neither Diseases or Death can ever approach : Their Loss of Temporal and Transitory Goods, may force them diligently to seek for the Treasures in Heaven which can never perish or decay.

Groundless and unjust Slanders may oblige them to recollect, what Faults they have done which really deserve to be censured, and forthwith

with to set about the Amendment of them : And a true Sense of our Faults will in likelihood prove a secure Defence against Vain-Glory, and an high Opinion of our selves. The ill Usage of Men naturally disposes us to address our selves to God for Relief ; and when our Innocence is injured, to appeal to him the great Discerner and Judge of Truth, who will treat his Children, not according to the Rigors of Justice, but with a tender Regard to the Defects and Infirmities of their frail Nature.

So that Pains, and Distempers, and Disappointments, and Wrongs and Calumnies, which are naturally evil, may morally turn to our high Advantage, and work together in promoting and securing our Eternal Good in the World to come.

Lastly, By all the Troubles and Disasters that befall Men, God does not intend to punish them for their Iniquities, but sometimes thereby to evidence his extraordinary Power and Goodness to the World, as he did in the Case of the Man that was blind from his Birth : Our Lord Christ said, that this Calamity did happen to him, neither for his own Sins nor for the Sins of his Parents ; but *that the works of God should be made manifest in him*, John 9. 1, 2.

Thus also Publick Societies, as well as Private Persons, are sometimes so close beset with Dangers, which seem to them neither to be avoided nor overcome, that no Hope remains from the helping Hand of Man ; and they then betaking themselves with Humility and Submission to the Divine Will unto their Prayers, God does in a wonderful

derful manner put forth his Arm from Heaven, and rescue them out of the Mouth of Destruction ; convincing them, that He who was only able, had delivered them from the Terrors which were ready to devour them.

And as God has sometimes preserved his People by wonderful Ways and Means, so also by such hath he cut off prophane and impenitent Sinners in the midst of their Wickedness, and the height of their Prosperity, and when they shewed no regard to him, but had him in the greatest Defiance, that all Men might say that this was the Lord's doing, and that he never will leave the World without plain Proof of the utter Detestation and Abhorrence he hath of all Evil.

Now, whatever Inequality, after Allowance made for such Considerations as these, does remain in the Distribution of Rewards and Punishments to Good and Bad Men in this Life, it affords us a clear and incontestable Demonstration of a Judgment to come, where the dreadful and insupportable Miseries which obstinate Sinners shall be condemned to suffer, will evidently shew what small Cause we had to grudge, and think much of the poor, low, short and unsatisfactory Pleasures they did partake of in the present State.

(III.) A Third Objection against Prayer is taken from the Immutability of God, which, they pretend, will not permit him to be moved by our Prayers. Now, in Answer to this Objection we must consider, First, What is to be understood by God's Immutability : And next we must shew,
How

How the Duty of Prayer is agreeable to this glorious Attribute, and in every Respect consistent with it.

By Immutability in God, we understand, that his Nature is capable of no Change; and that there is no Inconstancy, or Irresolution in his Will. That he is void of Parts, which may be separated; and of Qualities, which admit of Alteration: That he neither can receive any Augmentation in his Perfections, nor suffer any Diminution in them. That his Attributes and Holy Will are always the same: That his Infinite Knowledge, Power, Goodness and Wisdom, can neither be enlarged, nor lessen'd.

(2.) Let us now shew, how consistent the Duty of Prayer is with the Divine Immutability. And here I would observe, That this Objection lies only against that part of Prayer, which consists of the Supplications we offer up to God for the Remission of our Sins, or the giving of those Good Things which we want.

But his Immutableness cannot be urged against the Fitness and Reasonableness of the Praises and Thanksgivings, we humbly render unto him in our daily Prayers, for our excellent Nature, and the high Rank he hath advanced us to among his Creatures; and for all the Benefits, suitable to our Condition, he hath bestowed upon us from our Birth.

But

But I further proceed now, to make out the Agreeableness of asking Pardon of our Sins; or desiring New Blessings of God, with his Immutability. For if God be immutably Just, and Justice does consist in Rewarding the Good, and Punishing the Wicked; and if no Man can become Good, nor break off his Sins, without the Grace and Assistance of God; and if his Grace and Assistance can only be obtained by serious, hearty, and ardent Prayer; then it will be most manifest, not only, that our Prayers and Devotions are reconcilable to the immutable Nature of God; but that, without Praying, we Delinquents never shall obtain either Forgiveness, or Favour.

God has declared that he will turn the People into Hell who forget him; that is, who do not Pray unto him, and call upon his Name. Do now but grant that God will keep his Word, or that Truth is one of the Attributes of his Immutable Nature, and what can follow more plainly and certainly, than that those Prophane Creatures, who endeavour to shut God out of their Thoughts, and never seriously and religiously address themselves unto him, shall inevitably be condemned to utter Destruction, when he shall come to judge the Quick and Dead?

Indeed the Change by Devout Prayers is not made in God, but in our selves; Prayer being a great Means of exciting in our Souls lively Apprehensions of the Infinite Perfection of God, of
putting

putting Strength and Vigour into our whole Religious Service, and enlarging and improving the Faculties of our Mind, so as they may become more capacious and receptive of the Gifts and Graces of the Holy Spirit.

(IV.) Objections are made against Prayer from the boundless Knowledge of God: There is, they say, no Reason to acquaint God with your Wants, which he knows already: It might be proper to instruct a Man about Things of which he is ignorant; but it seems absurd to go about to inform an Omniscient Deity, unto whom all Things in Heaven and Earth lie naked and open. But what a cold and imperfect Sense must these Objectors have of the Defects and Dangers of their own State, and of the Power, Justice and Mercy of God, who suppose Prayer to consist only in relating a Story to him?

We rehearse our Deficiencies, and confess our Faults unto God, not meaning thereby to inform him of Things before unknown, but to testify in the best Manner we can, the great Grief we have for our Sins, the great Hope we have in his Mercy, through Jesus Christ, for the Remission of our Iniquities, and the constant Dependence we have on him for a compleat Supply of our Numerous Wants.

And here also it may be observed, That this Objection bears only against that Branch of the Duty of Prayer, which is employed in Petitions for new Mercies: For certainly there cannot be
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the least shadow of Absurdity, in humbly desiring of God the Forgiveness of our Trespases, because he knew we had committed them before the Confession we made of our Guiltiness in our Prayers.

By confessing our Sins, we make a Declaration of our Unfeigned Sorrow for having offended our most Merciful Father ; by daily setting forth his Praise for the unexpressible Mercies we receive of him, we own him for our best Friend, and greatest Benefactor ; by earnestly praying for the continuance of the Good Things we have constant Use of, and by flying to him in Extraordinary Difficulties, Wants, and Dangers, we publish to the World that our whole Dependance is on him, as who alone has the Power and Goodness to supply and relieve us ; which Acts of Prayer are most agreeable with his Immense Knowledge, which extends it self to us, and all Things else.

(V.) But it is further objected, That God is infinitely Good, and that Infinite Goodness will oblige him to do what is fit to be done, whether Men pray unto him, or not.

They argue thus ; ^s He that asks any Thing of God, either does deserve to have it granted, or he does not ; if he be deserving, God will grant the Thing, although he never Prays for it ;

^s Max. Tyril dissert. xxx. p. 304, 305.

but if he be undeserving, he shall be deny'd notwithstanding his Prayer. So that God will neither give Men what they pray for, if they be unworthy ; nor withhold from them what they are worthy of, tho' they never pray for it.

But herein lies the Fallacy and Deceitfulness of this Argument ; it supposes what is most untrue ; namely, that Men cannot be made better by the Performance of the Duty of Prayer ; whereas nothing whatsoever has a stronger Tendency to amend, purify, and humble our Perverse, Defiled, Vain and Proud Hearts, and to qualify them for the Loving-Kindness of God, than Frequent and Affectionate Prayer.

He that has real Intentions to Pray, resolves to approach the Divine Presence, and to appear before the Great God who filleth the Heaven and the Earth with the Glory of his Majesty, and humbly to Petition for Things of the greatest Consequence and Importance. Now can a Man that has Thought and Consideration, admit such a Good Design, without purposing to prepare himself for it ?

It must be Convictions of Conscience, that he is a great Sinner, and that God is displeased with him, that bring him thus to Humble himself before the Lord, and on his Knees to beg for Pardon and Mercy.

And that his Person may be acceptable, and his Petition be granted, he ought to stir up in his Soul true Hatred of the Evil Actions which were the Cause of the Divine Displeasure ; a real Grief

for having broken the Righteous Laws of his Great Creator ; for having frustrated the Powerful Intercessions of his Merciful Redeemer ; and for having resisted the Gracious Motions of the Holy Comforter ; and a firm Resolution to reform, and return to his Duty.

And certainly by such Preparations he will, according to the favourable Allowances made in the Gospel to poor Criminals, become more qualify'd, deserving, and worthy of God's Pity and Compassion : And if the first Serious Entrances upon the Duty of Prayer do cause so great an Alteration, what Increase of Godliness and Virtue will a long Regular Course of Sincere Devotions produce in our Souls ? Persevering with Patience and Humble Submission to Providence, in the Exercise of Devout Prayer, when the Thing much desired is not yet granted, is a Behaviour very pleasing to God, is a Means of better qualifying, and making the Soul more capable of the Blessing expected, and which will render it more profitable, delightful and comfortable when we shall receive it.

(VI.) Another Objection made, is, That you want Faith, and fear God will not hear their Prayers, nor answer their Desires, who do not believe his Promises, and confide in his Help, when Dangers and Difficulties do encompass them ; wherefore you dare not presume to offer up any Petitions unto him.

Now if your Faith be weak by your neglecting carefully to consider the Arguments which will
Support

Support it, this is a great Fault, which you ought without loss of Time to Amend.

But if your Diffidence, and want of Faith, proceed from a Sense of your own Unworthiness, and the Remembrance of your manifold Transgressions, which you heartily lament, and truly endeavour to forsake, there is ground to Hope that your Imperfect Performances, upon the Merciful and Equitable Terms of the New Testament, will be accepted.

It is often from a Melancholy and Unhappy Constitution, and not from the Commission of Great Sins, that Infirm, but Sincere Christians, do judge so severely of their own Condition; and God does not condemn them, though they do condemn themselves.

But be it further observed, That the little Faith you have, if you omit Religious Duties, and lay aside your Prayers, will decay very fast, and in a short Time be quite extinguish'd. But the more you exercise your Thoughts about the Reasons that demonstrate the Truth and Excellency of your Religion, the more you constantly and earnestly Pray in Secret and Publick, and seriously Meditate on the Power, Wisdom, Goodness of God, and peruse the Histories of the Deliverances he in all Ages has work'd for his People, when in their Distress they have called upon his Holy Name; so much the more you will increase your Faith, strengthen your Hope, and confirm your Trust and Reliance upon him.

And now I have endeavour'd to give a full Answer to the most Plausible Objections against the

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Duty of Prayer, and have proved that it is very agreeable to the Nature of God, and without Repugnancy to any of his Attributes; and I am apt to fear, that those who had forborn to pray, under the Pretence of such Objections as these, had something else at Bottom, which was the real Cause of their Neglect.

It was not because they could not conceive their Prayers would be suitable to the Nature of God, but because they could not reconcile them to their Sins. Not so much a Suspicion that God was inexorable, of whose Mercy they have so largely partaken; or that they should be troublesome to him, and their Prayers needless; as a real Shame to Pray against those unlawful Pleasures which they still loved, and had not the Will and Resolution to forsake.

There never was any Nation or People, which did not Worship and Pray unto the Being they own'd for their God; and the truer their Notions were of God, so much more serious, earnest, and frequent, were the Devotions which they offer'd up to him.

And is it not strange and deplorable, to hear of Objections against the Duty of Prayer among Christians, when Prayers are used by Men of all Religions?

* *Laudetur omnibus linguis Deus sanctus; glorificatus in Celsitudine Throni sui, ab omnibus creaturis, — Laudabo eum cum gratiarum actione, pro datis beneficiis, & quæ abunde largitus est donis. Elmacini Saracenica Histor. sub initium, Interprete Erpenio.*

The ^v *Jews* and ^x *Gentiles* did all agree in this, that their Sacrifices would not have any Value or Prevalency in the Expiation of Sins, if they were not attended with humble Prayer, and a solemn Confession of the Crimes to be expiated.

It is the constant Use of the ^v *Turks* to pray publickly Five Times every Day : And so grave and composed is their Behaviour at their Devotions, that hardly the least ^z Noise or Whisper is to be heard, where some Thousands be assembled together.

The Patriarchs, and Prophets, and other Holy Men, did Confess, Pray, and make Supplications, in all Times and Places. *Evening, Morning, and at Noon will I pray and cry aloud, and he shall hear my voice. ----- I will call upon God, and he shall save me.* When the Israelites had highly provoked God, *Moses* and *Aaron* pray'd for them

^v *Judæi omnes statuunt, nemini ad culpæ suæ veniam sacrificium ullum valuisse, nisi qui culpam expiandam prece supplici confiteretur. Outram, de sacrificiis, p. 168. Vide etiam Abrabene, & Maimonidem apud eundem ib.*

^x *Quippe victimas cædi sine precatione non videtur referre, nec Deos ritè consuli. ----- Vidimus certis precationibus obsecrasse summos Magistratus. Plin. Nat. Hist. lib. 28. c. 2. p. 498.*

Extat Tuciæ Vestalis incestæ precatio, qua usa aquam tulit cribro, &c. Ib.

^y *Instituta precationis hora per adituum indicitur, quo facto populus certatim concurret, in templum sese confert, Deum laudat & invocat. Idque quotidie, quinis fit vicibus, in singulis delubris. Muhammedanus Precans Henningii, p. 14. Leonclow Chron. Turc. p. 193.*

^z *Fr. Barton apud Hottingerum. Vidi Constantinopoli, in S. Sophiæ Templo, ad bis mille congregatos eo silentio, ut ante ingressum ibi neminem esse ratus sim. Hist. Orient. p. 310. Henning. p. 18.*

unto the Lord, and so averted his Displeasure, and put a Stop to his Judgments, which would have destroyed them.

Our ever Blessed Lord was affectionate, constant, and zealous in his Prayers, put up to his Father in Heaven, not only for Himself, his Disciples and Friends, but also for his Enemies who hated him, for his Accusers who slander'd him, and for his Persecutors who murder'd him in a most ignominious and cruel manner; and shall not we Sinners think our selves obliged to follow his excellent Example who had no Sin; in adoring and praising his Goodness to us; in begging his Pardon of our manifold Transgressions heightened by very aggravating Circumstances, in requesting on our bended Knees his Assistance against the innumerable Temptations that constantly assault us?

Did our entirely innocent and perfect Saviour pray continually; and shall we imperfect and wicked Creatures not pray at all?

Did he compose a most comprehensive Form of Prayer for his Disciples to be used on all Occasions, who had extraordinary Inspirations from his Holy Spirit; and can we be so insensible of our Duty or our Wants, as to imagine we have no need of putting up any Prayers?

Our Lord commands us, by his Holy Apostles, to *pray without ceasing*; and we do the reverse of his Commandment, and cease to pray at all.

Shall we have such malicious, subtle, powerful and prevailing Enemies, as the World, the Flesh, and the Devil; and yet unconcerned and
stupid

stupid in the midst of such Terrible Dangers, implore no Supplies from Heaven effectually to resist them?

Our Blessed Lord is *entred into Heaven it self, now to appear in the presence of God for us; he is able to save to the uttermost, and ever liveth at the Right Hand of God to make intercession for them who come to God by him.* And if we will with *Constancy, and Sincerity, and Humility* pray unto our most Dear Saviour, he will continually recommend us and our Humble Supplications unto God.

It is most unaccountable, that Men should fetch Arguments against the Duty of Prayer, from the Nature of God; when *David*, a Man after God's own Heart, declares it one of his Attributes to be a Hearer of Prayer; *O thou that hearest Prayer, unto thee shall all flesh come:* And when he has so often commanded Men to pray, and best knows what is most agreeable to himself; and hath promised that large Blessings should follow Prayers; and has very frequently answered them in more plentiful Returns than the humble Petitioners did either request or hope for.

And who so sharply expostulates with, and threatneth them, who neglect and forget him. *Thou hast not called upon me, O Jacob; thou hast been weary of me, O Israel. Pour out thy Fury upon the Heathen that know thee not; and upon the Families that call not on thy Name.*

But on the contrary, does encourage this Duty with the most Beneficial and Extensive Promises. *Call upon me in the day of trouble, and I will deli-*

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ver thee. They who seek him shall not want any good. That he is nigh unto all them that call upon him in truth. That he will be found of them that seek him with all their heart. That he will fulfill the desire of them that fear him; he will hear their Cry and will save them. That, if we ask, it shall be given us; if we seek, we shall find; if we knock, it shall be opened unto us.

I shall conclude with a brief Representation of the Profit we shall have if we pray unto God.

^a Prayers to God, when they are right, can never be vain and inefficacious. Praises, Thanksgivings, Adorations, as they are the only immediate Requitals and Returns we can make to God for his Infinite Mercies and Loving-kindnesses vouchsafed unto us, so they are most acceptable to him, and are always attended with his Blessing and Favour.

Nothing, like fervent deliberate Prayer, disposes and inclines us to endeavour to be assimilated, and made like unto God in all his imitable Perfections. It marvellously increases Piety, Meekness, Humility and Charity in our Souls; and makes us, in great measure, to partake of the Divine Life.

Nothing can more preserve our Integrity; nothing will keep us more humble, when we prosper, and live in Softness and Ease; nothing more patient and resigned under present Evils, or less fearful of those which be likely to come.

^a Nec frustra sunt in Deo positæ spes, precesque; quæ cum rectæ sunt, inefficaces esse non possunt. Boet. consol. Philos. l. 5. p. 265.

Affiduity in our Prayers will subdue the Violence of our Passions, will fetch Supply for the Wants and Infirmities of our Nature ; will repel the Importunity of Passions, and enable us to serve God stedfastly and chearfully, and to hold the Faith in a good Conscience.

Prayers introduce, and keep us in the glorious Presence of God ; they cause us to be very much ashamed of our Sins, and to be extreme fearful of again offending our Gracious Lord, who has been pleased to admit us so near to himself : They powerfully move our Souls to love and esteem God ; they excite in us a great Reverence and Honour of his Holy Name, and bring us willingly and entirely to put our Confidence in him.

Prayers only minister true Comfort to us in our deepest Grief and Sorrow ; they are the only solid Support we can rely on in a State of Adversity when we are mightily distressed and persecuted. In Sicknes, and imminent Danger, they arm us against the Fear of Death ; *Against Death, the remembrance whereof is so bitter to a man that liveth at rest in his possessions ; unto the man that hath nothing to vex him, and that hath prosperity in all things ; yea, unto him that is yet able to receive meat.* Eccles. 41. 1.

In our Prayers we acknowledge, admire, and worship all the Attributes and Perfections of the Divine Nature ; we manifest our Fear and Dread of his boundless and uncontrollable Power ; we signify our hearty Desires to be governed by his
unsearch-

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In our Prayers we acknowledge, admire, and worship all the Attributes and Perfections of the Divine Nature; we manifest our Fear and Dread of his boundless and uncontrollable Power; we signify our hearty Desires to be governed by his
unsearch-

unsearchable Wisdom ; and we proclaim to the World our thankful Sense of his Infinite Goodness.

We own a ready and total Submission to his Authority and Government, and receive him to be Absolute Lord over us ; we profess our selves content with the Condition he hath settled us in, and to be satisfyed with all the Dispensations of his Wise and Good Providence : And in prospect of our sudden Removal out of this World we daily beseech God to confirm our Faith, to perfect our Repentance, and to teach us so religiously to number our Days, that after this short and painful Life ended we may dwell with him in Life everlasting. *Amen.*



S E R-



S E R M O N XI.

PREACH'D before the

Q U E E N,

At St. JAMES's-Chapel,

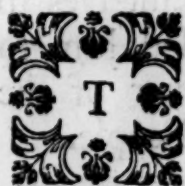
On Friday, March the 8th, 1702.

B E I N G T H E

Anniversary of Her M A J E S T Y's Happy Accession to the Throne.

M A T T. XXII. 21.

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.



THE Pharisees perceiving themselves reprehended in the Parables of our Lord, and not being able to take any Advantage of his Words, they grew enrag'd, and full of Envy consulted together to put

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put such a Captious Question to him, as by returning an Answer to it he must fall into their Snare, and unavoidably expose his Life, or lose his Reputation.

After they had determined upon a Question, they send their Disciples and the *Herodians* with it, who were to compliment him and give him Good Language ; to stile him their Master, and to own him to be a great Lover, and a free Speaker of the Truth ; who faithfully taught the Law of God without any Partiality, and without any regard to the Condition or Quality of Men, who had Power either to advance his Interest by their Countenance and Favour, or to crush and spoil it by their Power and Opposition.

Thus by a Decent Address, differing from their usual Manner of treating him, they endeavoured to make him have a Good Opinion of them ; and then hoped he would open his Mind freely, and by giving a full and direct Answer to this dangerous Question, be easily caught by them. They therefore desire he would be pleased to tell his Thoughts plainly, *Whether it was lawful to give Tribute unto Caesar, or not ?*

Now if he had declared it lawful to give Tribute to *Caesar*, the *Pharisees*, who thought themselves immediately under the Dominion of God, and that they ought not to subject themselves to any Foreign Power, would have exposed him to the Hatred of the *Jews*, as a Betrayer of the Rights and Liberties of God's Chosen People.

But if he had pronounced the Payment of Tribute unlawful, the *Herodians*, Dependents of *Herod*,

rod, and supposed to be Collectors of the Tribute-Money, would have seized his Person, that he might have been condemned for publishing Seditious Doctrines, and being guilty of Treason against *Cæsar*.

This would have been a difficult Case for any one clearly to resolve but Christ, who knows the Secret Imaginations of the Heart, and discern'd the deep Malice of their Design, which lay hid under their great Courtship, and pretended Respect.

For he well understood, that they who call'd him Master, had not the least Intention to become his Disciples; and that they who said he was true, and taught the Way of God in Truth, did not give credit to his Doctrines, nor were in any degree inclined either to believe the Points and Articles of Faith which he preached, or to yield Obedience to the Precepts of Holy Living that he commanded.

Wherefore he returns such an Answer, which as it was Safe for him to make, so it might be Useful for them to hear: For he not only thereby entirely defeated their Wicked Plot upon his Reputation or Life, but so contrived it, that it might rightly instruct them about their Duty to God and Man.

The *Pharisees* Doubt indeed was only concerning the Rights of *Cæsar*, and more particularly about the Lawfulness of their Paying Taxes to him. Which Scruple might arise, not so much from any real Tenderness in their Consciences, as from their Insatiable Covetousness, which push'd them

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them on to rob the Fatherless, and with great shew of Religion, and long Prayers, to devour the Houses of Widows.

But our Lord grafted a further Enquiry upon their Question, answering more than they asked: For they who asked only how they were to behave themselves to the Emperor, by his Answer are taught their Behaviour not only towards the Emperor of *Rome*, but towards the Almighty Lord of Heaven and Earth.

Thus what the Enemies of our Blessed Lord maliciously designed for his Destruction, he mercifully turn'd to their Advantage; so as both Parties, if it was not their own Fault, might grow Wiser and Better by it.

Hence the *Pharisees* might learn, That it was consistent with all their Obligations to God, to render Tribute to *Cæsar*; and the *Herodians*, that *Cæsar's* Civil Right to Tribute did not License him, nor any under him, to violate the Divine Laws; or to assume any Honour, or Religious Worship to himself, which was the Property, or peculiar Due of God alone.

Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

In Treating of the Argument contained in these Words, I shall lay down the following Propositions.

I. That

I. That it was not the Design nor Business of our Saviour, to suppress and dissolve the Empires, Kingdoms, and other Civil Societies he found, at his coming, in the World; nor to make void the Power and Authority of Supreme Rulers, by whom they were Govern'd.

II. That our Lord and his Apostles declare it to be the Duty of the People in every Place, to render those Things to their Sovereigns, which are truly requisite to the Support of their Government.

III. That therefore the Doctrines and Precepts of Religion he was publishing to the World, were not inconsistent with the Rights and Allegiance which is due to Supreme Governors, or to others in Authority under them.

IV. That where the Religion of Jesus Christ hath a Just Influence upon both those who Rule, and those who are Governed, it will dispose them all most sincerely to answer the End for which Government was instituted and set up by God in the World.

I. That it was not the Design nor Business of our Saviour to suppress and dissolve the Empires, Kingdoms, and other Civil Societies he found, at his Coming, in the World; nor to make void the Power and Authority of Supreme Rulers, by whom they were Govern'd.

If it had been the Intention of Christ to Dissolve and Dissipate Kingdoms, and other Communities,

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nities, and to put down all Civil Government ; the *Pharisees* afforded him a fair Opportunity to make it manifest , when they desired him to inform them whether it was Lawful to Pay Tribute to *Cæsar*.

He then would have declared, that the Dominion *Cæsar* exercised over them, was an Usurpation on the Liberties of Mankind ; and that it was sinful to do any Act which might encourage and uphold it.

But just on the contrary , he was so far from passing a Censure upon the Office, Dignity, and Powers of the Emperor, as Things Evil in themselves, and opposite to the Will of God ; that he gives them a full Approbation , by commanding they should *render unto Cæsar the Things that were Cæsar's* ; that is, the Honour, Taxes, and Service due to him , which were necessary to Enable him to Protect them, and to Maintain his Lawful Authority that he received from God, for the Benefit of all his Subjects.

Our Blessed Lord was no Stranger to the State of Men in the World , for whose Salvation he graciously came down from Heaven ; but knew the People of all Nations in the Earth were united in Societies ; some under one Form of Government, and some under another ; and all this effected not only by a strong Inclination of their Natures to live together, but from a real Necessity of their Condition , not being otherwise able to subsist with Ease, Comfort, and Safety. And that Communities could not answer the Design of their Constitution, if they had not General

neral Rules, and Governors to oblige Men to observe them.

And therefore he neither spoke against Government in General, nor went about to make Alterations in the various Models and Forms thereof: Knowing the first to be absolutely Necessary to the Welfare of Mankind; and that the Rights and Liberties of the People might be preserved under any Kind of Government, where the Supreme Powers were sincerely Good and Virtuous; and that they would not be Safe under the best form'd Constitutions, if those in Authority were not so.

If he had own'd it his Design to put out of their Government the Supreme Rulers in every Nation, it must have set them all against him, and given them the deepest Prejudice to his Gospel, and have fiercely animated them to suppress Doctrines destructive of their Sovereign Power.

And no Cause can be assign'd, if he absolv'd Subjects from their Allegiance, why he should not discharge Servants from the Work they agreed to perform to their Masters; and free Children from the Obedience, which by the Ties of Nature they owed to their Parents. For the same Reason holds in all these several Degrees of Relation; namely, the Peace, Safety, and Happiness of Men.

Now such wild Notions brought into Practice, would put the World into Confusion, and lay a Foundation for all Disorder, Injustice, and Cruelty; and give Opportunity to the Proud, Unjust, Revengeful, and Blood-thirsty, to Insult, Rob, and

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Destroy their Innocent Neighbours ; and be a most unanswerable Objection against the Truth and Excellency of any New Religion.

But Christ was so far from a Design of discharging Men from any Duty laid upon them by the Laws of Reason and Nature, or by the Acts and Constitutions of the Respective Countries where they inhabited ; that with fresh Strength he Enforced all the Obligations to Loyalty, Justice, Equity, Peace and Charity, they before were under.

The Apostles of our Lord also declared plainly, That ^a Men were bound to do all Offices which were due to their Governors who protected them ; ^b to their Parents, who brought them into the World, and tenderly and affectionately Bred them in it ; and to their ^c Masters, from whom they received the Rewards contracted for their Labour ; not only for fear of the Punishment which the Magistrate might inflict, but *for Conscience Sake* ; *i. e.* out of a just Sense that these were Duties God himself had laid on them.

Though Men were out of the reach of the Civil Powers, and they could not discover and apprehend them if they should offend, yet they were by their Consciences obliged to be obedient to their Statutes and Edicts, that have no repugnancy to the Laws of Nature, or the Revealed Will of God ; because they were appointed by

^a Rom. 13. 1.—7. ^b Eph. 6. 1.—4. ^c Eph. 6. 5.—8. 1 Tim. 6. 1, 2.

him for the Well-being and Happiness of Mankind. Which is the Sum of what is asserted in the Second Proposition, *viz.*

II. That Christ and his Apostles declare it to be the Duty of the People, to render all those Things to the Sovereign Powers, which are really requisite to the Support of their Government.

Now seeing nothing can be more evident to Reason and Experience, than that Men in this great Degeneracy and Corruption of Nature, must subsist in a miserable and distracted Condition, if they are not confederated, and joined in some Form of Society, wherein Governors are constituted with Power to make a just and equitable Division of Things; to set Boundaries to Property; to judge between Men about their Particular Rights; to determine the Points in Controversy impartially, where divers Persons pretend a Title to the same Things; to encourage Honesty and Diligence; and to secure Men in the Comfortable Enjoyment of the Fruits of their own Labour: And to detect those, who steal with Secresy; and to restrain them who rob with Violence; and to shed the Blood of Cruel Men, who have shed Man's Blood; and to discourage, punish and suppress Evil-Doers of all Kinds; and also to protect and defend them against the Invasion of Foreign Enemies: No Man can make a Question, but that Societies and Communities are erected in the World by the Will and Providence of God, for the Preservation and Security of Mankind; and that every one is bound, according to his Ability

and Rank, to help and contribute to their Maintenance.

Since therefore, I say, Society is necessary to the Well-being of Men, and that Laws are necessary and essential to all Society, and that the Laws of Society can have no Life nor Force, without Somebody is vested with Authority to put them in Execution; and since they who have this Authority, are the Ordinance of God; it manifestly will follow, That God has made it an undoubted Duty of the People to perform all that Homage and Service, to pay all those Taxes, and to give all that Honour and Respect which is required to the just Administration of that Great Office in so high a Station.

We may further note, That the Obedience and Submission which Christ and the Apostles enjoin Men to pay to their Governors, are also grounded on the Laws of Nature, and the Eternal Reason of Things; which make all Offices and Duties mutual and reciprocal.

Thus Obedience from the Subjects requires Protection from the Prince: And where Princes protect and defend their Subjects, the Subjects are bound to reverence and obey their Princes, by the plain Dictates of Reason and Nature; and all this antecedently to any Oath taken to bear Faith and True Allegiance to them.

For it is the Benefit of the Protection you have received, which firmly obliges you to a Faithful Return of Honour and Service: And as this Engagement lies upon you precedent to all Oaths, so neither can any Oath you shall take absolve you from it.

For

For while you are protected in your Life, Liberty and Estate by the Laws of any Government, Nature obliges you to Care, Diligence and Faithfulness in supporting it ; and until you are withdrawn from the Shelter and Safeguard you have from Princes, you never can have a Pretence to cancel your Allegiance to them.

We may further presume to say, That the Great God does entitle himself to an entire Right in us, and to all we have, or can do, from his having created us out of Nothing, and given this Excellent Nature to us, and from his bestowing all the Good Things upon us that we have enjoyed ever since we did first exist.

So we may observe how strong the Obligation is upon Subjects deeply to esteem, and faithfully to serve Good Princes, who are Nursing-Fathers and Nursing-Mothers to their Kingdoms ; who maintain the Worship of God in Truth and Purity ; who minister Judgment with Uprightness ; who watch over, defend and cherish their People.

Honour, Tribute and Obedience to the Vicegerents of God, who in so visible and lively manner represent him, are Duties founded on the Eternal Respects of Things ; and Natural Equity, and Clear Reason, and the unavoidable Necessities of our State and Condition, do exact them of us.

How little regard therefore have they to a Duty of so high Rank, not only who with Arms openly oppose their Rulers, but who with malicious Intent secretly undermine their Government ?

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They who lessen the Esteem and Value due to their Character, by inventing False Stories, or by industriously spreading them : They who insinuate Suspicions into Honest Men, of dangerous Designs against the Religion or Laws of their Country, without any Ground, so as to fill their Minds with Fear, and to abate their Affections to their Superiors, and to bring great Difficulties upon the Administration of Publick Affairs ; can never with Truth be said, either to *Render unto Cæsar the things which are Cæsar's* ; or, *unto God the things that are God's*.

III. That therefore the Doctrines and Precepts of Religion, our Lord, with his Apostles, was publishing to the World, were not inconsistent with the Rights, Obedience and Subjection claim'd by Supreme Rulers, and others in Authority under them.

The *Jews* had very wrong Notions concerning the Messias and his Kingdom, which was not of this World, who had been promised from the Time of the Fall of our First Parents ; ^d notwithstanding the Design of his Coming, and the Manner of his Appearing had been as fully discovered all along by the Holy Prophets of their own Country, as their Low Capacity, and the Nature of Things would bear. They

^d Hoc Regnum initium habuit ante Seculi Constitutionem, cum Sæculo inchoationem, in fine Sæculorum renovationem, post Sæculum consummandum Glorificationem. Regnum angelicum capit quando dixit Deus, fiat Lux, & facta est Lux. Regnum Hominum capit sed occulte, quando Verbum caro factum est, & habitavit in nobis ; manifestè autem capit, quando Christus resurrexit à Morte.

Pet. Cellensis Op. p. 132.

They indeed looked for his descending from Heaven in a most splendid and glorious manner, with Legions of Angels to subdue the whole Earth, and to reduce the People of all Nations, and make them subject to their own Kingdom.

And as none among the *Jews* had more raised Expectations of the Pomp and Glory of the approaching *Messias* than the Sect of the *Pharisees*; so when he enter'd the World in a Mean and Low Condition, none were more surprized, none did bear their Disappointment more impatiently, or became more Malicious Enemies of the Son of God, who had cloathed himself in the Form of a Servant.

Infomuch, that the Blessed *Jesus*, who was made up of Humility, Meekness, Charity, Goodness, and Compassion, was fain sharply to reprove, and openly and more frequently to expose the *Pharisees*, than other Sorts of Men with whom he did converse; because their Principles and Practices were most directly opposed to the Heavenly Doctrines and Holy Commandments, that he was about to make publick for the Redemption of Mankind: And because they pretending to be most truly Religious, were very far from being so: Since they were very Hypocrites, contenting themselves only with the outward Shews of Religion: They washed, they cleansed, they purified every Thing that had relation to the Service of God, but their own Hearts, which were as full of Corruption as the Whited Sepulchres.

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Their Prayers were loud and long, and made in the Streets, that every Body might be Spectators and Witneses of their Devotion ; but all the time they were Proud, Envious and Revengeful : Their Ambition so puffed them up, that they thanked God they were not like other Men : As if they had been advanced above the Frailties of Human Nature, and that *Publicans* and others differing from them were only Sinners.

Thus likewise as their Covetous Temper, proceeding from Infidelity and a Distrust of Providence, incited them to oppress and grind the Weak and Helpless People that were under them ; so did it make them pretend an Aversion upon the Account of Religion, to pay Tribute to their Superiors, who were not of their own Nation.

Whereas Christ, whose Chief Business it was to reform the Souls of Men, by bringing them to a true Sense of the Odiousness and Danger of their Sins, and by infusing into them those admirable Graces and Virtues which would restore them to the Divine Likeness, and make them acceptable to God ; enjoined Submission and Obedience to their Conquerors, though *Pagans*, who protected them, and ministred Justice among them, and whom the *Pharisees* did in their Hearts despise, and speak Evil of, so far as they could with safety.

It being consonant to his Holy Religion, for Men to aid their Sovereign Lords with their Counsel, to defend them with their Swords, and to carry on their Just Wars by their Estates, stooping to the Burdens imposed by Law for upholding their Government.

By

By which Behaviour they would be far from doing any Violence to their Consciences ; or reflecting any Dishonour upon their Holy Religion ; or from incroaching upon the Divine Rights, or detracting from the Service and Worship due only to the King of Kings.

For Good Princes and Laws are not only necessary to the Happiness of Civil Society, but very Serviceable to the Interest of Religion. Tho' they cannot look into the Hearts of Men, yet they can influence their Manners ; tho' the Laws of the Magistrate cannot mend the Mind, which is the Work of God alone, yet they can tye the Hands of the Wicked, and prevent their being so Mischievous to others, by inflicting Just Punishments on them for their Crimes.

And it is certainly an Advantage to Religion, and a Benefit to Mankind, to have the Practice of heinous Vices curbed and restrained, which would taint and infect the Weak and Unstable, and be matter of Grief and Scandal to the sincerely Good.

As therefore it is most unquestionable, that all Power is radically and originally in God, and all Persons and Things have Dependence from Him ; so is it true that Government is of his Institution, and that they in Authority do receive their Power from Him, for the Protection and Support of Mankind ; to be a Terror to Evil Works, and to Encourage the Good ; to do Justice, and to shew Mercy ; to keep Peace, to preserve Order, which are the Vital Parts of Society.

So

So that it is beyond all doubt, that to become a true Disciple of *Jesus Christ*, neither Princes are obliged to part with their Crowns, nor Soldiers to lay down their Arms, nor Magistrates to quit their Offices : Nor does Baptism absolve Subjects from their Allegiance, nor Children from their Obedience, nor Servants from their Labour : But the Civil Rights of the one, and the respective Duties of the other, still continue in the same Force they were in before their Conversion to Christianity ; Christian Princes have the same Authority over, and the same Obligations to Protect and take Care of their Subjects ; and Christian Subjects, and Children, and Servants are still strictly engaged to Submit to their Princes, to Obey their Parents, to Serve their Masters.

Thus our Lord confirm'd and strengthen'd the Civil Rights Princes were possess'd of ; but what were the precise Measures of Submission and Obedience, he did not declare ; but left them to be determin'd according to Justice and Equity, and the Positive Laws of every particular Nation.

Hence we learn how untrue the Notions are of Wild Enthusiasts, who would found Dominion in Grace, and who contend that the Servants of the Lord of Hosts, as they are pleased to call themselves, are so far from owing Subjection to any Power or Person, that they themselves only have a Right to Rule the whole Earth.

And also how dangerous the Doctrines are of those, who having had a more Liberal Education, and better Learning, should have been
more

more Honest ; who would vest a Power in the Vicar of Christ, as they stile the Pope, to absolve the People of any Kingdom from the Faith and Allegiance they bear to their Sovereigns, if they fall into what he defines Heresy.

They would deprive Princes of their Crowns, for their Errors about the Christian Faith ; and yet Christ, whom they pretend to succeed, did assert the Title and Rights of Emperors, while they continued in the Heathen State, and had not Faith or Belief in him at all.

Now this haughty Doctrine of Deposing whom they deem Heretical Princes, can no more be reconciled with the Practice of our Saviour, who confirmed the Authority of Pagan Princes, than Light can be derived from Darknes, or be made to agree with it.

Wherefore in condemning ^e Opinions so Enormous, and destructive of Human Society, tho' we may, as good Christians and dutiful Subjects ought to do, cast off the Pope, and his pretended Supremacy, yet we shall retain the Antient, Primitive and Pure Doctrines of Christian Religion, grounded not only on the Discourses and Sermons, but the uninterrupted Practice of our most Blessed Lord and Saviour *Jesus Christ*, and his Apostles, and their Successors.

IV. That

^e *The Usurpation of a Power to depose Princes, and to Absolve their Subjects from their Sworn Allegiance, did not commence till about the end of the Eleventh Century, which were times of great Ignorance and great*

IV. That where the Religion of Christ has a true Influence upon both those who Rule, and those who are Ruled, it will dispose them all most sincerely to answer the Ends for which Government was instituted and set up by God in the World.

It is no wonder Civil Societies often have been, and always will be in Danger of being subverted by Atheists and Immoral Men ; for they have no Principles of Religion, no Ties of Virtue and Honesty which can restrain them ; and therefore always must be in readiness to sacrifice their dearest Friends, and to ruin their Native Country, and to betray the Best of Princes, if they can advance their own Interest by it, and do apprehend their Horrid Designs may be attempted with Safety.

But when Men truly endeavour to come to the knowledge of their Duty described in the Laws of God and Nature, and do not suffer Prejudices, or Passions, or secular Interest to hide or obscure the Truth, and do resolutely and chearfully un-

great Impiety. And Pope Gregory VII, whom Cardinal Benno, who lived in his own time, charges with Murther, Adultery, and the using the Black-Art, is the first who took this Power upon him of Dethroning Emperors and Kings, so contrary to the Laws of Christ, and the Judgment and Practice of the Primitive Christians. Lego & relego Romanorum Regum & Imperatorum Gesta, & nusquam invenio aliquem, ante hunc à Romano Pontifice excommunicatum, vel Regno privatum. Otto Frising, Chron. l. 6. c. 23. Hildebrandus Papa Author est hujus Novelli Schismatis, & primus levavit Sacerdotalem Lanceam contra Diadema Regni, primo indiscretè Henrico faventes excommunicavit. Leodens. Ep. advers. Paschal. 2. P. 137. ed. à S. Schardio.

dertake

dertake what upon full Consideration appears to them most agreeable to Reason, and fittest and best to be done.

When under the powerful Influences of Religion they become Holy, Humble, and Pure, and strive to abstain from all the Appearances of Evil in Word or Action; when in their Behaviour to others they shall be Just and Merciful, Fair, Meek and Candid, and in every Dispute ready to yield to the Truth; when they shall maintain and cherish in their Hearts an universal Benevolence for all Rational Creatures, and take great Delight in doing Good, and shewing Kindnesses, and have a constant Zeal, and an unwearied Diligence in defending the Innocent, and rescuing the Oppressed, and encouraging the Industrious, and in procuring the Ease, Quiet, and Comfort of their Brethren, Friends, Neighbours, and all who come within the Verge of their Power to Aid and Supply; nothing from any Hand ought to be apprehended and feared, as noxious and hurtful to Government and Society.

When these Heavenly Graces and Virtues shall have taken Possession of the Souls of Men of all Ranks and Qualities, from the Highest to the Lowest; the Princes will be the true Representatives and Ministers of God to the People for their Good; and the People out of Love, Honour and Conscience, will be subject to them, and serve them faithfully.

When Princes shall endeavour by their Piety, Wisdom, Justice, Equity, and Compassion to render themselves as conspicuous as they are by their high

high Stations, and the Subjects may not only plainly learn their Duty, but be highly encouraged to practise it by the Bright Patterns of Godliness and Virtue they behold in the Lives of their Supreme Rulers, who have nothing so much at Heart, as to preserve the Pure and Undeiled Religion of Christ, to keep up the Observation of the Laws, and to defend the Ancient Liberties of their People.

As these are the greatest Blessings God bestows on any Kingdom, so they cannot but make Princes most Dear and Amiable to their Subjects, and fill their Hearts with Affection and Esteem for them: This must cause them, not only to dread and fear them as cloathed with Sovereign Power, but to love and honour them with the profoundest Sincerity, as Parents, and their greatest Benefactors.

And if any Kingdom on Earth hath reason to praise God for their Supreme Governor, we have, who hath Bless'd us with a Queen, that hath a Just Title to these Characters, and is a Great and Shining Example of Piety, and all Virtue.

Her Majesty's Probity, Universal Justice, and Clemency, and Her making the Laws the Bounds of Her Actions, and the Measures of Her Dealings with Her People, are the Things that render Her Government so Stable and Secure, and which give Her so large a Share and Firmness in the Affections of Her Subjects. And Her Daily, Regular and Serious Devotions, with a Life most agreeable to them, cannot but engage all Persons, void of Prejudice, to a deep Esteem of Her, and
strongly

strongly perswade them to Hope that She is under the Special Direction and Care of Providence, which alone can crown Councils and Armies with Success.

For except the Lord keep the City, the Watchman waketh but in vain; and though many Towns and Cities have continued long without Walls and Fortifications, yet they can abide little or no time without Religion, and Laws, and the Administration of Justice, but will be tumbling into Confusion.

The Blessings and Advantages, which accrue to these Kingdoms by the Government of our most Excellent Queen, are so great and extensive, and so many partake of them, that as they are visible to all Eyes, so the whole Nation have made a Grateful and Dutiful Acknowledgment of them by their Representatives.

With respect of her Constant Care of Religion, both Houses of Parliament have declared, *That the Church rescued from the extremest Dangers by King William the Third, is now by God's Blessing, under the Happy Reign of Her Majesty, in a most Safe and Flourishing Condition.*

And in this Happy State God grant our Church by Law Establish'd may continue till Time shall be no more: A Church, which for the Primitive Form of its Constitution, and the Soundness and Purity of its Faith and Doctrines, and its wholesome Discipline, does of all others approach nearest to the Churches of the Apostolical Times. And for the Encouragement of our Hopes of its Future Prosperity, we have all the Reason to believe

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lieve that Her Majesty is ready to give Her Royal Assent to a most Necessary Bill pass'd both Houses this Present Session, for further securing the Succession of the Crown in the *Protestant Line*.

As to the Civil Management, Her *Loyal and Dutiful Commons* have Voted, *That ever since Her Majesty's Happy Accession to the Crown, the Publick Revenue hath been duly apply'd to the Publick Uses, and to the Advancement of Publick Credit, and the Advantage and Honour of the Nation.*

With regard to the Affairs of War, both Houses have more than once given Thanks to Her Renowned General for *his Glorious Victories, Great Services, and Prudent Negotiations.*

We may say in the Language of our Text, That Her Majesty has not only paid the Sincere Tribute of Her Soul to Her Father which is in Heaven, by a Devout and Constant Attendance upon him in his own House, and by a Steady Course of Piety thorough all the Periods of Her Life; but in the Plain and Literal Sense of the Words, She has *Render'd to God the Things that are God's*, by parting with so great a Branch of Her Revenue, for the better Support of those of the Clergy who were not sufficiently provided for.

Her Generous Mind is far from setting too high a Value upon Riches; and such is Her Tender Regard to all Her People, that of the Things which belong to *Cæsar*, She has graciously return'd much back of what She had receiv'd.

And often hath given a great Part of the Revenue appropriated for the Maintenance of Her own Family,

Family, to the Use of the Publick, that She might make the rest of Her Subjects easy under the Heavy, but Necessary Weight of Taxes requisite to carry on a Just, though Expensive War, enter'd into for the Preservation of the Rights and Liberties not only of Her own Kingdoms, but of the greatest part of the Christian World.

Infomuch, that She who by Her Wise Counsels has disappointed the Dangerous Designs, and by the Force of Her Arms has conquered the Numerous and well-disciplin'd Troops of Her most Powerful Enemies, hath by an Unarmed, and Unexampled Charity won the Hearts of all Her Good Subjects.

To come to a Conclusion.

May we all be truly sensible of the Goodness and Mercy of God in having placed so eminently Religious and Wise a Queen on the Throne to Reign over us, and pay all due Submission to Her, as the Minister of God for our Good.

And that God may still delight in us, and continue to bestow his Blessings and Favours upon us, and to preserve Her Majesty under the Shadow of His Wings, may there be an Universal and Effectual Reformation made by the Influences of his most Holy Spirit, in the Minds and Lives of the People of this Land.

May all Irreligion, Prophaneness, and Immorality be banish'd from among us: May God extinguish all our Unnatural Divisions, and repair the Breaches that Pride, Ambition, Malice, Revenge or Covetousness have made among us; that none

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of the fair Hopes we have of the Increase of Piety, and the Return of Peace, may be disappointed by our own Unreasonable Humours and Animosities ; but we may be reconciled upon the lasting Foundations of Christian Charity, Meekness and Patience, with Long-suffering forbearing one another.

May we all join in Earnest Prayers, and with Faithful Services vigorously to assist Her Majesty in Her Great Designs to advance the Honour of God, to promote True Religion and Virtue, and firmly to establish the Common Interest, and Publick Good of all Her Kingdoms and Dominions.

And may She after a Long, Prosperous, Happy and Religious Reign, end Her Days with Peace and Joy, and entring the State of the Blessed *that die in the Lord*, receive of Her Merciful Redeemer a Crown of Everlasting Glory.

Which God of His Infinite Mercy grant, &c.



Of

(387)

*Of the Truth and Excellency of the
Gospel.*

S E R M O N XII.

PREACH'D before the
S O C I E T Y
FOR THE
Propagation of the Gospel
In F O R E I G N P A R T S,
On Friday, Feb. the 20th, 17¹³.

A C T S XXVI. 28, 29.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

And Paul said, I would to God, that not only thou, but also all that hear me this Day, were both almost, and altogether such as I am, except these Bonds.

 H E S E Words contain the Answer of St. Paul to King Agrippa, when, being a Prisoner, he was brought before that King, Festus the Governor, and a great Assembly of People, to give an Account

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count of his Behaviour, which the *Jews* thought very Criminal ; and of the Opinions he taught, which appeared to them absolutely contradictory to the Laws which they had received from Heaven.

Wherefore this great Apostle, having Liberty allowed him to speak, did prove so manifestly from the Books of *Moses*, the Lawgiver of the *Jews*, and all their Prophets, that Jesus Christ was the true Messias, whom God had, in all Times, promised to send into the World, to redeem Mankind from the Power and Guilt of their Sins : And also by a strong Argument, taken from the Uncontrolable and Almighty Power of God, did make the Resurrection of the Bodies of Men, look so very credible, that *Agrippa*, with much Frankness and Honesty, declared to St. Paul, that he had almost persuaded him to be a Christian.

Now, what we here see related of St. Paul, the most eminent Apostle of the *Gentiles*, that he was labouring to make Men, of all Sorts and Degrees, Converts to Christ; and to convince them of the unquestionable Truth of the Doctrines he proposed to them to believe; and to induce them to conform their Lives to the most reasonable and holy Precepts he had shew'd most necessary for them to observe; is the same Noble Work you, join'd in a Society, have engaged your selves in, and are doing all that in you lieth, to propagate the Gospel in Foreign Parts : And that you may have Success in such an heavenly and pious Undertaking, ought to be the fervent Prayer of every honest good Man.

For

For you could have no Design more advancing the Honour of God, and of our Lord Jesus Christ, and tending more to the Recovery and real Happiness of degenerate Men, than to bring them out of Pagan Darknes, from under the Power of Satan, and the Tyranny and Dominion of their unruly Lusts and Passions, and to prevail with them heartily to embrace pure Religion and Virtue.

What solid Comfort and Joy must spring up in your Souls, of which no created Being can bereave you, to have been the Occasion, by the Divine Grace and Blessing, of fetching over many poor ignorant Persons, who were mere Idolaters, and bowed down before every contemptible Creature, or senseless Image, framed by Human Hands; and of inclining them to become Worshippers of the one only true God; and instead of offering up to false Gods Sacrifices full of Profaneness, Cruelty, and Uncleanness, humbly to adore his most glorious Majesty, and to serve Him acceptably in Truth and Newness of Spirit!

It can scarce be conceived, that any Enemies should be found to so worthy and laudable a Design, as unlikely to produce any Benefit to Men; and considering you do Harm to none, and the Good you do, extends to Multitudes in Places far distant from each other, you ought not to have one Adversary.

But the ill Conduct of many, who, above an Age since, set about making Men turn Christians, may raise a Prejudice against you, and cause some not to entertain so favourable Thoughts of your Worthy Undertaking, as it truly deserves: For

what they did in this Affair was not only most opposite to the Practice of Christ and his Apostles, but had a direct Repugnancy to the Voice and Dictates of Nature, received in all civiliz'd Countries.

They, by Force of Arms did strive to compel Men to embrace a new Religion ; and vast Numbers ^a of those, who did not, or could not presently bring themselves to submit to their Doctrines and Rules, were put to cruel Torture, or inhumanly destroyed.

Insomuch, that their principal Aim was not to win Pagans over to the Gospel, but to gain sure Hold of their Country ; not to enlighten their Minds with the Truths, or warm their Hearts with the holy and gracious Precepts of the Christian Religion ; but to slay, and take Possession of their Lands. So that a miserable *Indian* could not

^a Ad destructionem autem & desolationem innumeri istius populi, solum aurum Hispanorum ultimus finis & scopus fuit ; & ut exiguo tempore ditati ad dignitates pervenirent. Denique ut uno verbo dicam, illorum avaritia & ambitio, qua vix major excogitari posset, harumque regionum incredibiles divitiæ, incolarumque humilitas & patientia — huic rei ansam præbuere : quos tanto contemptui habebant, ut eos (de iis quæ præsens vidi, omni mendacio seposito, loquor) non ut bestias, hoc enim peroptarem, sed ut abjectissimum terræ finem tractarent, *Barth. de Casis Episcop. Nav. Crudelit. Hispanorum in Indiis patrat. p. 8.*

Aliquando accidit ut amplissimæ urbis quæ decem milliaribus ab eo loco in quo eramus distabat, cives nobis obviam honoris gratiâ procederent cum amplo comœatu cibisq; delicatis — nobis quam maximam poterant piscium copiam afferentes, & distribuentes ; ecce illico malo Dæmone Hispanorum spiritus agente, in tantum furorem versi sunt, nullâ intercedente causâ aut ratione, ut ultra tria millia hominum tam virorum quam fœminarum & puerorum inter-
necione sustulerint. *Ibid. pag. 24.*

behold such bloody Instructors without great Terror; and the very Principles of Self-preservation must force him to have these barbarous Persecutors in the utmost Abomination and Abhorrence.

There is a Society of Men, whom we know, and I wish we may never know them more than we already do, who have been long accustomed to send Missionaries into Foreign Countries; of whose Conduct two Things are very remarkable.

The first is, That they commonly send their Missionaries into such Kingdoms as are replenished with Gold, and Silver, and precious Stones, and choice and delicious Fruits; whereas the Barren, Cold, Poor and Frozen Countries have, in comparison, received but few Propagators of the Gospel from *Rome*. But God, who is no Respector of Persons, esteems Men more for the Innocence and Uprightness of their Lives, than their High Posts, and the Largeness of their Estates.

The other is, That these Missionaries (which shews how little Fruit true Religion is to reap from them) do blend and mingle the great Corruptions, Errors, Innovations, and Legendary Tales^b of their Church, with the Primitive Do-

^b Quædam mulier Veronica nomine, linteo duplicato, compatiens domino Divinum ejus vultum extergeret, statimq; in eo linteo duplicata effigies angustiarum vultus Domini per miraculum appareret: in utraq; scilicet parte; quarum altera Romæ in maxima Ecclesia, altera Genuæ ad hanc usque diem religiosissimè custoditur, & tum ex imaginis plusquam humana vivacitate, tum ex eo quod linteum nullo sit colore infectum, sed quasi nativo lintei colore Christi Domini effigiem reterat, Divinum id esse miraculum clare perspicitur. *Alexandri de Rhodes è Soc. Jesu Catechismi Tunchinensis* p. 222. A. 1651.

Missiones, que la compannia de Jesus ha hecho en la Provincia de Goa. Por el Doctor *Suarez*, &c. *lib. 1. p. 44. An. 1614.*

Justi Heurnii de vocatione Ethnicorum, *lib. p. 115.*

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doctrines and Laws of Christ and his Disciples, and obtrude them upon their new Converts, as of equal Necessity to be believed and practised, in order to their eternal Salvation.

Nay, in Cases either of imminent Danger, or Probability of more Success, they are known to go a great deal farther; and have yielded to compound the Christian Religion, already so much allayed and debased by their Superstitious Mixtures and unwarrantable Additions, with the gross Idolatries of the Nations they are employing their Time and Pains to convert.

What will our Lord say to such unfaithful Servants, when they shall appear at his Judgment-Seat, and plead for themselves, that they often have cry'd, *Lord, Lord*; and much oftner *our Lady, our Lady*: It is greatly to be feared he will tell them, *that he knows them not*; and abhors the Superstition and Idolatry with which they have polluted his Pure and Holy Religion.

As for you, the worthy Members of this Society, none can suspect that Covetousness was at the Root of your good Undertaking; for, on the contrary, with a large and constant Expence, flowing freely out of your own Stores, and with the liberal Contributions of other bountiful Persons, you have advanced your Work to so high a Pitch, and spread it far and near. And as the Christian Charity which inflamed your Hearts, did first prompt you to apply your selves to the

Propagation of the Gospel ; so you have been extremely careful, that only the True and Genuine Doctrines and Precepts of our Saviour, should be instilled into the Minds of the new Disciples.

So moreover, the Means by you made use of, have been most effectual, and suitable to such an admirable Design ; for War was never made by you upon the Pagans, whom you did not intend to conquer, but to convert : Acts of Violence and Compulsion, frequent formerly in other Places, have not been so much as suspected to be done by them you send on this Occasion.

You conceive the Gospel ought to be propagated after the same Manner it was first Erected by Christ and his Apostles, by true Reasons, affectionate Perswasions, and a most holy Example ; and that the right way to put in Practice the Rules contained in St. Paul's Epistles, is to endeavour to imitate that excellent Pattern ^d of his Life, who was perpetually confuting his Adversaries, converting his Hearers, and bringing Men over to Jesus Christ by amicable and rational Debates ; and so ordered his whole Conversation, not that he might attain to the Grandeur, Riches, and Glories

^d Beatius est dare magis quam accipere. Cæterum hoc testimonium negant usquam inveniri dictum à Domino. — Utinam autem hunc animum Pauli tam excelsum, & ab omni specie quæstus abhorrentem imitarentur nostri temporis concionatores. Fuit aliquis, qui sibi in omnem vitam interdixit esum carniû ; inveniuntur, qui imitentur : fuit qui semper nudis incesserit pedibus ; habet imitatores : fuit qui fune se cinxerit ; non desunt qui studiose æmulentur : fuit qui semper pullatus incesserit ; repperit æmulatores : solum hoc pulcherrimum exemplum Pauli non habet æmulos. *Erasmi Annot. in Act. Apost. cap. 20.*

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of this World ; but become Partaker of the invisible Things, the never-fading Joys and Rewards of the next State.

The high Station and Quality of the Men, before whom he appeared, did not check and restrain him from honestly and plainly discharging his Duty : Thus when he was brought before *Felix*, who was a heavy Oppressor in the Administration of his Government, and a very incontinent Person, keeping the Wife of another Man ; the Apostle, agreeably to the Occasion, makes a Discourse of Justice and Chastity ; and proves the Certainty of a future Judgment, when God will condemn all those, who shall be found to have broken the Laws of Righteousness and Temperance, and to have dy'd in these Sins without Repentance and Amendment ; this seasonable Argument made *Felix's* Heart, which must be first affected, to ake, and his Limbs to tremble.

But after all, the greatest Enemies to your pious Work, are those Men, who in their Conversation and Writings are continually casting Contempt on the Christian Religion, and the Ministers of it ; and it can be no marvel that the open Adversaries to the Holy Gospel, should oppose the Propagation of it.

And we cannot but make it our Lamentation, that there be too many now, who, under Pretence of using their Reason *freely*, do scandalously and wickedly abuse it, in Defiance of God their Maker, and the Giver of their Understanding ; most prophanelly calling his Infinite Being and Existence into Question ; disowning his All-seeing
 Providence

Providence by which he governs the World, and takes Care of all his Creatures ; denying the Immortality of the Soul, and a Future Life, and by plain Consequence rejecting all Religion, whether Natural or Revealed.

But in a particular Manner these Men make it their Business to expose and ridicule the most Holy Religion of our ever-Blessed Lord Jesus Christ, and to impeach both its Truth and Goodness ;^e for the Sake and Support whereof, the Labours, the Cares, the Dangers, and the Sufferings of St. Paul, were incredible, and beyond all Example : And which Religion, with much Piety, Cost, and Diligence, *you* are endeavouring to plant and propagate in remote Countries.

So that while you are setting up the Gospel abroad, which contains in it the Evidence of, and the Ways to arrive at Eternal Life, these ill Men, Sinners against their own Souls, are trying to subvert it at Home ; not by any Arguments which are not capable of solid and full Answers, but what must astonish all the sincerely Religious, by treating the most Holy, Tremendous, and Divine Things, with Banter, Malice, and Scorn. May God convert, reclaim, and humble them, and put a Stop to the Infection they are casting out, Wherefore, I think, the remainder of my Time

^e Verbera, vincla, famem, lapides rabiemque ferarum,
Carceris eluvium, virgas, tormenta, catenas,
Naufragium, lacrymas, serpentis dira venena,
Stigmata non timuit portare in corpore Christi,
Credentes docuit, possent quo vincere mortem.

S. Damasus de laudibus Pauli Apostoli.

cannot

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cannot be better spent, than in vindicating the Pure and Holy Religion which they would bring into Contempt, and in shewing the Firmness and Solidity of its Foundations, upon which *your* Design, and all *your* Endeavours do stand. Now in the Management of this Argument, I will lay before you several Instances and Particulars, which manifest the Truth and Excellency of the Gospel, and evidently shew how far it does surpass all other Religions.

I. It gives a truer and fuller Account of the Nature and Attributes of God.

II. A better and more certain Relation of the Creation of the World, declaring God to be the Author of our Beings, and that we depend upon his Providence for our Preservation.

III. It shews wherein that Worship and Service does consist, which will be most pleasing to God, and sets forth the Means, and lays down the necessary Rules of attaining to Eternal Happiness.

IV. To encourage Men to the Reformation of their Lives, it gives them unquestionable Assurance, that God will be pleased graciously to pardon all Sinners, who sincerely repent, and accept of the Satisfaction made by his own dearly beloved Son, for their greatest Sins.

V. It promises more Help and Assistance to Men in performing the several Branches and Parts of their religious Duty.

VI. It discovers a clearer and more certain Account of the Immortality of the Soul, and of the Rewards and Punishments in the World to come.

I. Chri-

I. Christian Religion gives a truer and fuller Account of the Nature and Attributes of God.

It cannot be doubted, but that from the Order of the World, the admirable Frame and Composition of all the Creatures therein, and their mutual Service and Helps to each other, and the exquisite Harmony and Agreeableness amongst them all, the Existence of the Supreme Living God may be demonstrated.

It is likewise evident, That many of the Philosophers had, in good Measure, ^f right Notions of God, and sometimes express themselves, as if their Minds had been enlighten'd by Divine Revelation; But at other Times they are inconsistent with themselves; when they are discoursing of the Original Cause of Things, the Proofs they produce be weak and inconclusive; and there may be observed in their Arguments much Uncertainty, Scruples, and Diffidence: But how just Conceptions soever many of the Philosophers had of God, the Generality of People did wretchedly sink into Polytheism ^g and Idolatry.

For the greater Number erred in holding, that there were many Gods; and did impute such

^f Vos enim ipsi dicere soletis, nihil esse quod Deus efficere non possit, & quidem sine labore ullo: ut enim hominum membra nulla contentione, mente ipsâ, ac voluntate moveantur, sic numine deorum omnia fingi, moveri, mutarique posse. *Cic. de N. D. l. 3.*

^g Omne fere genus bestiarum Ægyptii consecrarunt. *Cic. de N. D. l. 3. Juven. Sat. 15. Clem. Al. Protrep. p. 29. Diod. Sic. l. 3.*

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Weakness and Defects to them, and render to them such absurd Worship, as was altogether repugnant to the Perfections of the Deity, and inconsistent with the Reason of Men.

Among the Gods, who were supposed to have Wisdom and Power, these Qualities were restrained to so narrow a Compass, as made it necessary there should be a Multitude of them: Some were to govern in Heaven; others to rule on Earth; some took Care of the Health, and relieved the Infirmities of the Body; others ordered the Affairs of War and Peace; and some presided over the Fruits of the Earth, providing due Degrees of Heat and Moisture to bring them to Ripeness; indeed there was hardly any Thing of Moment or Consequence to the Life of Man, that had not a peculiar God to look after it.

But still so gross was the Ignorance, so great the Stupidity of laps'd Mankind, that almost whole Countries adored Things^h void of Understanding and Sense, and worshipp'd Wood and Stone coarsly carved; Things so far from having any Character of Divinity about them, that they were of too low a Nature, to pretend to any of the Marks and Signs of humane Reason: Whereas had they had a right Apprehension of the boundless and immense Perfections of God, taught in the Holy Scriptures, they must then have belie-

^h Neque hic stetit multiplicandorum Numinum pruritus, cum in eorum numerum intruserint fontes, pilas, ingentia Saxa, Cacumina montium: non procul *Cajamalca* interjectus inter petrosos montes collis arenosus, quod hoc ipsis mirum visum est, Numinis obtinuit venerationem, *Joachim. Brulii histor. Peruanæ, lib. 1. pag. 12.*

ved the Notion of a Multitude of Gods not only unnecessary, but impossible, and repugnant to it self; and that infinite Wisdom and Power could as easily and compleatly order and take care of the whole Mass and Collection of Creatures in all the Universe, as of any one single Being therein.

We may now observe, That there was nothing sufficient to obliterate, and wholly rase out of the Souls of Men, Opinions so false, so foolish, so unworthy of the glorious Attributes of God, and dissonant to the Nature of true Religion, but an extraordinary Revelation published by the miraculous Power of God. And it is manifest and visible, that where-ever the Light of the Gospel hath shined, it has made some Reformation among them, who have not thoroughly embraced it; it hath tintured and heightened the Writings of the greatest Philosophers upon the most important Subjects: The *Turks* cannot but allow our Saviour to have been a great Prophet; and in truth they seem to owe the best and wisest Things in their Alcoran to the Holy Bible.

This sacred Book always speaks worthily and consistently of God; it ever declares him to be but One, Eternal, Omnipresent, Omniscient, Almighty, Independent, Unchangeable Being, most Holy and Wise, most True and Faithful, Patient, Long-suffering, full of Tenderness and Compassion, infinitely Good, Merciful, and Gracious.

These are the Doctrines always laid down in the inspired Writings concerning God; these are the Truths concerning Him that *you* are endeavouring to plant in the Hearts of Infidels; these
are

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are the Doctrines which will make the Men entirely Happy who believe them; for they will love God with all their Hearts, and their Neighbours as themselves; and yet the Persons who entitle themselves *Free-Thinkers*, are pleased, according to their usual Modesty, to insinuate, that the *Ministers* of the Church of our Lord Jesus Christ, and the *stupid Idolaters* of *Siam*, are upon the same Level, and that their Idolatry, and the Christian Religion, have equal Pretensions to Truth. Let these *Persons*, if they have not rooted up all Religion and Virtue in their Hearts, consider, that by this prophane Mockery, they blaspheme the Lord who bought them with his own Blood; *they crucify to themselves the Son of God afresh, and put him to an open Shame.* And if they sin wilfully after that they have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries. And that it is a fearful Thing to fall into the Hands of the living God. If Men will use their Wit in the Defiance of the Almighty, and in the Contempt of Providence, which should have been employed in magnifying and praising his marvellous Power and immense Goodness, and in displaying the Glory of his wondrous Works, they will make themselves, in the Conclusion, the greatest and most wretched Fools; and being brought by Angels, at the Day of Judgment, before the Saviour of the World, whom they all their Lives did despise, their Condition will appear

pear most miserable, and they must sink into unconceivable Horror, Confusion, and Despair.

But to proceed. The Divine Attributes of Goodness, Forbearance, and Mercy, are little observ'd, insisted on, and explain'd in the best Heathen Writers. In them you may find large Descriptions of God's Power, and of the Thunder with which he strikes Terror into the Hearts of Men ; but not much notice is taken of his Love, his Affection, and his tender Care over all his Creatures; which are the principal Objects of the Christian Man's Devotion in his Family and Closet ; which are the chief Subjects of the publick Offices of the Christian Church , when Men assemble together to adore God , and set forth his Praises in the great Congregation.

It is the wise and good Providence of God, on which they rely for the Provision of their Daily Bread, and which is their Rock of Defence against all their Enemies ; which is their sure Refuge in Times of Trouble, Sicknes, and Distress ; which is their firm Support, when they are left by every Body, at the Approaches of Death ; it is the undeserved Grace and Love of God on which only they rely for the Pardon of their Sins, and Acceptance and Justification at the great Tribunal of our blessed Lord and Saviour.

Great is the Lord, and marvellous, worthy to be praised ; there is no End of his Greatness. The Lord is gracious and merciful, long-suffering, and of great Goodness : The Lord is loving unto every Man, and his Mercy is over all his Works. All thy Works praise thee, O Lord, and thy Saints give thanks to thee : They shew the Glory of thy Kingdom ;

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that thy Power, thy Glory, and Mightiness of thy Kingdom might be known unto Men. Who is a God like unto thee, that pardoneth Iniquity, and passeth by Transgressions?—He retaineth not his Anger for ever, because he delighteth in Mercy.

II. In revealed Religion, we have a clearer and more certain Account of the Creation of the World, wherein God is declar'd to have made all the Beings which do exist, by his Almighty Power; to have disposed them in so excellent an Order by his infinite Wisdom, and to have made them so beneficial one to another by his boundless Goodness, and to continue and preserve them in this happy Condition by his watchful and All-seeing Providence.

The Philosophers were much at a loss as to the Creation of the World, notwithstanding they had got some Hints from inspired Writers concerning the Production of the Universe, and the general Flood. However, there seems to have been no settled Opinion, in which any considerable Number of them could agree.

Some were for the Eternity of the World; of which Doctrine *Aristotle* pretends himself to be the first Author, and that the Philosophers before his Time believed the World had a Beginning; others thought this vast System of Beings was caused by the little Parts of pre-existing Matter, falling, and joining together by naked undiscerning Chance, without the Interposition of any wise Director to guide, order, and unite them; at the

ⁱ Γενόμενον μὲν ἔν, ἅπαντες εἶναι θασιν—ὅτι μὲν ἔν ἀδύνατον ἅμα αἰδρον εἶναι αὐτὸν καὶ γενέσθαι. *Arist. lib. I. Cap. 10. de Cælo.*

Head of which Sect stand *Democritus*, *Leucippus*, and *Epicurus*.

Now the first of these Opinions excludes God out of the World, and the other makes him useless in it. For if the World be Eternal, and without a Maker, it must be Self-existent; and what is Self-existent, must be absolutely Perfect; and so can have no Dependence from any Thing else.

So likewise if the World was framed by Chance, without the Power and Wisdom of God, and doth continue without his Care and Protection, then the Inhabitants thereof lie under no Obligation to Fear, Worship, and Obey him; nor have any reason to give him an Account of the Conduct of their Lives.

But is it possible with any Force of Reason to maintain, that a World continually Changing, Altering, and Decaying, should be Immutable, Independent, and Eternal?

There is nothing you can consider, which will not carry you to the First Cause. Thus, if none of the Men of this Time had their Existence from themselves, so then neither had the Men who lived in the Age before them, nor those who immediately preceded them; but we must Ascend upwards from Generation to Generation, unto the first Author of our Being: Neither could the first Man be Self-existent; for what is Self-existent, is Independent, and must abide for ever.

To proceed to the second Opinion, Can any Thing be more absurd and unaccountable than the Assertion, that a World full of Order, Design, Proportion, and accurate Contrivance, should start up by mere Accident and Chance?

But now the Relation of the Original of Things, in the Holy Scriptures, always agrees entirely with the Nature and Attributes of God, and the State and Condition of the World.

In them it is perpetually declar'd with Authority, that there is but One Supreme, Independent, Self-existing, Almighty Being ; and that all other Things do proceed only from Him, and must of Necessity depend upon Him for their Subsistence. It being demonstrable from clear and plain Reason, as well as publish'd by Divine Authority, That the Supposition of Two Infinite, Omnipotent, Omnipresent, Self-existing, Independent Beings, does imply a Contradiction ; and that all the Parts of the Universe do carry unquestionable Evidence with them of their being the Productions of un-circumscribed Goodness, Wisdom, and Power.

Insomuch, that notwithstanding the profoundest Philosophers did ever speak doubtfully and darkly of these great Truths, yet the inspired Pen-Men, from the Beginning of the Holy Bible to the End of it, do write with Certainty and Clearness concerning the Creation : They not only ascribe and attribute it constantly and solely to God ; but set forth the Order, Manner, and Days in which he made it.

And what is plainly and historically related by some of them about the Original of the World, is elegantly and loftily express'd by others in Hymns of Praise.

He stretch'd forth the Heavens alone, He spreaded abroad the Earth by himself ; He compasseth the Water by bounds ; He made Man in his Image, and gave him Dominion over other Creatures. Who co-
verest

*verest thy self with Light as with a Garment :
Who stretchest out the Heavens as a Curtain.*

And who could Discourse with so much Truth of God, and in so lively a manner express the Excellency of his Works, and relate the particular Steps of his Proceedings in producing the Creatures out of nothing, as those Persons unto whom he miraculously revealed it, and who were instructed and assisted in what they writ by his own most Holy Spirit ?

And whereas the *Pagan* Authors make very defective Reports of Divine Providence, such as upon which a hearty Reliance in the Course of Life could hardly be established : *Moses* and the Prophets, and above all, our great Lord and Master Jesus Christ, his Disciples and Apostles, give us the most comfortable and satisfactory Assurance, that the Providence of God, with the greatest Affection and Benignity, does extend it self to all the Creatures it has brought into Existence.

Beings of the highest Rank, and the largest Portions of the World, cannot continue to subsist without his gracious Influence to preserve them ; and he never fails to take the least under his Protection. As the most powerful and considerable Creatures have their Dependence from his Favour, so the weakest and most minute shall never perish for the want of his Care ; he providing for the Oxen, and the Ravens, and the Sparrows, and the Lillies of the Field.

But his Providence is more particularly employed about Man, whom he created after his own Image ; and still in more especial manner, and above all, as I may say, it does engage it self for

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the Preservation of the Holy, the Humble, the Meek, the Merciful and Charitable Men, who firmly believe in God, who serve him faithfully, who sincerely rely on his Promises, and do the largest Good they can to all their Fellow-Creatures: It so orders all Events, that they shall work together for their Advantage and Comfort.

III. Revelation does discover to us wherein the true Worship of God does consist, and shews us how we may serve him acceptably; it clears Religion from the Superstitious Fears which intimidate and enslave the Minds of Men; it entirely prohibits all Immorality and Injustice, which sink Men down to the low Condition of Beasts which perish, and destroy the Foundations of their living together in Society; But it lays down all the necessary Means to acquire firm and durable Happiness; it strictly enjoins Purity, Sobriety, Meekness, Patience, Industry, Mercy, and universal Benevolence, ^k which Virtues exalt our Souls, and make their Nature more Heavenly and Divine.

Among the Heathen Writers, there be stiff and eager Disputes about the chiefest Happiness, and they are not of a Mind where to place it: Now they that cannot agree about the Thing it self, must more widely differ, and fiercely contend about the Ways and Means to obtain it,

^k Sed quid moramur? nulla omnibus sæculis reperta est vel Philosophia, vel secta, vel religio, vel lex, aut disciplina, quæ tantum communionis bonum exaltavit, bonum vero individuale depressit, quantum sancta fides christiana; unde liquido pateat, unum eundemq; Deum fuisse, qui creaturis leges illas naturæ, hominibus vero legem Christianam dedisset. *Baco, de Augmentis Scientiarum. Lib. VII. c. I. Col. 188.*

As before, we did acknowledge that several of the Philosophers had right Notions of God, so it is now granted, that many of them have given wise Precepts about the Moral Virtues. But in divers respects these Learned Men, and their Philosophical Performances, have fallen short of our blessed Saviour and his admirable Religion: The Christian Religion is perfect and without Faults; and the most Holy and Innocent Life of *Christ*, came up to the Perfection of his Religion: He never commanding his Disciples and Followers to do any Duty, which He had not exactly performed Himself.

Whereas the Philosophers of the highest Form had mingled many Errors with their true Doctrines, and were guilty of great Failings in their Conversation; which was the occasion chiefly why their Doctrines were not so generally received, and why they had no more Efficacy in reclaiming wicked Men from their bad Lives.

I. As first, I say, these Philosophers had joined to their sound and wholesome Rules of Morality, many false, weak, and unreasonable Opinions; which did unavoidably diminish their Credit and Authority, and cause their true and good Rules to have less influence upon others: For the same Persons who writ so skilfully about Honesty and Temperance, did condemn the Passions as Evil, and declared it to be our Duty utterly to extinguish them: And yet it is as impossible to destroy our Passions, as it is to re-make our Souls; for there is no rooting up those things which God has essentially interwoven with our Nature.

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And also the Passions contained within the Bounds of Moderation, and exercised about proper Objects are of great Advantage to us; for they put us upon the Watch when Temptations assault, and would otherwise surprize us; they guard our Virtue, and protect our Honour; they raise a just Indignation in us against all Baseness, Immorality, and Prophaneness; they excite an Hatred and Abhorrency of Injustice, Oppression, Lewdness, and Cruelty. In a word, the Passions well ordered continually preserve in our Hearts a flaming and discreet Zeal for the Glory of God, and an affectionate Tenderneſs to all our Fellow Creatures.

And the same Men who were so much mistaken in their Judgment concerning the Passions, had the impious Vanity to pretend sometimes that their Wise Man was equal to God,¹ and sometimes that he was above him, as I shall observe under another Head of this Discourse; and to maintain that Sickneſs, Pains and Torments were no Evils; which was to put Mankind upon entertaining Notions and Fancies contrary to common Sense.

2. Another thing that discredits the Authority of *Heathen* Writers was, that very few of them in their Lives did come up to their virtuous Principles and Precepts. Thus it appears that many of the chief Patrons and Founders of their Sects, did fall below the Character they gave of a good Man. Some of them were notorious for their

¹ — Non multo te Dii antecedent. — est aliquid quo sapiens antecedit Deum. *Seneca* Ep. 53.

exceeding Covetousness ; others, destitute of true Patience to bear Troubles, did lay violent Hands on themselves ; and some died meanly and abjectly, and void of that Philosophic Courage and Bravery, of which they pretended themselves to be great Masters.

3. The Philosophers wanted the Power of Miracles to convince unreasonable Opposers that they received their Doctrines from Heaven.

But now, whatever was defective in the *Gentile* Writers, appeared compleat and perfect in our Lord *Jesus Christ* : He gave the highest Authority to his Doctrines and Laws, by an innumerable Company of undoubted Miracles, never wrought out of Vanity and Ostentation, or to procure any Worldly Advantage ; but either to recover and purifie Mens Souls from all Ungodliness and Iniquity ; or to remove the Infirmities, and heal the Diseases of their Bodies.

And as Truth, and Equity, and Goodness, shined in all his Doctrines and Commandments ; so his Life was ever conformable to his righteous Precepts ; and He practised those things Himself to the highest Degree of Perfection, which He required of them that were Baptized into his Church.

Neither was He more to be admired for the unblemished Holiness of his Conversation, than for his unparallel'd Patience under the greatest Injuries and Sufferings : For both in the Abuses, and Indignities, and Cruelties, which immediately preceded his Death, and at his Death, He discovered the most perfect Example of Piety and suffering Virtue, that ever had been seen in the World.

He

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He shewed the greatest Patience in his Behaviour thro' the whole Scene of Revilings and Torments; being led to a Bloody Slaughter, like a Lamb He opened not his Mouth; no repining at Providence; no Complaints against his Murderers, who with so much Injustice and Cruelty slew Him, were heard to proceed out of his Mouth: He at the same time shewing the exactest Submission to the Will of God, and manifesting the highest Charity to Men. He not only pardoned his Merciless and wicked Destroyers, but prayed unto his Father to forgive their Sin: And after He had desired that the Will of God, and not his own Will might be done, He meekly submitted to a Death full of Shame and Torment. And by rising on the third Day from the Dead, He gave the strongest Proof of the Truth of his Religion, and the firmest Ground for good Men to hope that they also shall rise again from the Dead, which could be expected, or reasonably desired.

Wherefore if Men of Wit would divest themselves of all their Prejudices, *think freely*, that is, fairly, and impartially use their Reason in comparing things one with another, and equally consider their Force and Weight, they would be compelled to acknowledge that the Heavenly Doctrines and Laws of Christ, established by very many Miracles, which he did, not only in the Presence of his Friends, who honoured him, but before his Enemies, who maliciously hated him, but could make no real Objection against them; that his exactly Pure and Innocent Life; that his ready Submission to the Will of God in his Death; that his wonderful Resurrection from the State of
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the Dead, as he had foretold upon the third Day, and his miraculous Ascension into Heaven, are unquestionable Demonstrations of his having been sent by God into the World, to reform and redeem the fallen Posterity of *Adam*; and of the indispensable Obligation upon us all to receive Him for a Saviour, and with all our Hearts to believe in Him, obey Him, and depend upon Him.

To love God with all our Souls, who is the Maker of our Beings, and to love our Neighbours as our Selves, who bear his Image, as they are the Sum and Substance of the Christian Religion, so be they Duties fitted to our Nature, and most agreeable to our Reason; how little soever, as was now observed, they were considered, recommended, and required in the *Pagan* Divinity.

Their not being so fully persuaded of God's being the Creator of Heaven and Earth, and of his universal and perpetual Providence and Care of them, was the Occasion why they discourse so sparingly of the Love of God, have composed so few Hymns in the Praise of his Favour and Kindness, and had not so quick and lively a Sense of his Infinite Goodness.

4. The Inspired Writers give Men more assurance that God will be pleased to pardon Sin, and to forgive all Offenders who truly repent; and accept their sincere, tho' imperfect Obedience.

By the Light of Nature it is manifest, that God loves virtuous Actions, and hates those which be evil; for virtuous Deeds carry always their Advantage with them, and Wickedness naturally and necessarily draws Trouble and Calamity after it,

But

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But though it be evident to all Men, that God approves Virtue, and abhorreth Vice ; yet it is not so manifest by Natural Light, that He will forgive Sinners upon their Repentance ; and if it be granted that God's Anger against Offenders may be appeased, yet it does not appear that He will pardon all Sins, nor what Kinds and Degrees of Sin He will remit ; nor what sort of Satisfaction He will accept, and what measure of Sorrow He does require in order to Reconciliation.

As to these Cases Nature was silent ; they had Light enough to perceive their Infirmities, Weaknesses, and Miscarriages, but not sufficient Knowledge to find out a Remedy for their Cure.

And notwithstanding *Pagan* Authors abound with Exhortations to Virtue, with Motives to be patient in Sicknes and Troubles, and with Persuasives against the Fears of Death ; yet their Arguments had not Force and Strength in them to support the Spirits of Men in their Afflictions, and to arm them against the Approaches of Death, the King of Terrors.

Nothing but Hopes of being reconciled to God, and that He will forgive Men their Trespases against Him, and their Fellow Creatures ; nothing but a firm Trust in his infinite Goodness, and a steddy Belief that after this Life is ended, He will bestow upon them a glorious Immortality, can make us bear patiently the Evils and Miseries of this State, and with a true Courage look Death in the Face. Now as of these Arguments the Philosophers, who had only their corrupted Reason to guide them, treat sparingly, defectively, and obscurely ; so the Holy Men, who in their Writings

tings had the Assistance of the Spirit of God, are full and clear and distinct in their Discourses upon these most important Subjects, and are ever lively displaying God's Mercy towards penitent Offenders, and his great Readiness graciously to receive them into his Favour.

For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life. When the wicked Man turneth away from his wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive. And though your Sins be as Scarlet, they shall be as white as Snow, though they be red like Crimson, they shall be as Wool. He that believeth shall be saved. Repent ye therefore and be converted, that your Sins may be blotted out.

Now how must it replenish the Hearts of Men with Satisfaction, Comfort, and Joy, to have undoubted Assurance from the Holy Spirit given them, that God is in a perpetual Readiness to pardon and mercifully receive Sinners that shall believe in his Son *Jesus Christ*, and forsake their evil Ways; and that He will forgive the blackest and most heinous Crimes upon the sincere Return, and Amendment of the Transgressors.

He having been pleased graciously to declare, that the greatest Sins are not too big for his Mercy; nor the most profligate and wretched Offenders, too vile to be Objects of his Pity and Compassion.

Infomuch that the whole Dispensation of the New-Testament is a kind and merciful Contrivance

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vance of God, for the Remission of Sins ; *Christ* bringing a Commission with full Powers from Heaven, to grant Pardon to the highest Malefactors, who would unfeignedly repent and believe his Holy Gospel. Which glorious Commission He sealed with his own Blood upon the Cross, and demonstrated the Truth and Validity of it by his Resurrection : *For thus it behoved Christ to suffer, and to rise from the Dead the third Day, that Repentance, and Remission of Sins should be preached in his Name among all Nations.*

But as to the *Gentiles*, who had no knowledge of the Pardon of Sins revealed and promised in the Gospel, He will judge them by that natural Light He had discover'd to them, and those Helps He had furnish'd them with ; and we safely leave them to the uncovenanted Mercies, and to the immense Goodness of God, which leads Men to Repentance, and in whose House are many Mansions, and degrees of Happiness.

Which brings me to observe in the fifth Place;

V. That the Holy Scriptures promise more Assistance to Men in the Performance of these necessary Duties of Religion, which they have reveal'd unto them. The Holy Ghost will enlighten the Minds, and give Courage and Resolution to the Hearts of good Men in all Difficulties and Hazards. There could not be greater nor more impious Errors, than these two, which are found in the *Pagan* Philosophy : The *first*, That it is in the Power of Man to make himself compleatly Happy, without the Help of any other. The *second*,

second, ^m That their Wise Man is equal to God ; nay, sometimes so arrogant and intolerable was their Prophaneness, as to give him the Precedence. So that they were so far from expecting Help in the Management of the Affairs of Life, or praying for it, that they thought themselves above it.

And yet there is no Creature, from his entrance into the World , to his going out of it, that can less shift for himself, than poor helpless Man ; always encompassed with Wants, and labouring under Infirmities ; and compared with God, the Proportion is infinitely less, than that of a Drop to the whole Ocean.

It is a constant Instruction given to this Wise Man , not to fear Death ; but how is it possible for a Man not to fear that, which he believes will put an end to his Being ? The Fears of Death must be unavoidable, and unconquerable, after all the Aids and Assistance of Philosophy, to one that has *no* Hopes he shall be brought to Life again, and made Happy in a future State.

Whereas the inspired Writers do amply discover and set forth the Fall , the Weaknesses , and Miseries of Mankind, and convince us, that we are restored to a better Condition, not by our own Strength and Power, nor by the Contrivance and Operations of our own Wisdom ; but through the Mercy of God obtain'd for us by the Sufferings and Death of *Jesus Christ*, who died for our Sins, and rose again for our Justification ; and who also, after he ascended into Heaven, sent the

^m Ferte fortiter : hoc est quo Deum anteceditis. *Seneca de Providentia*, Cap. VI.

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Holy Ghost to instruct, comfort, and enable us to fulfil the Terms and Conditions of the new Covenant which He had made with God on our behalf.

And it is matter of unspeakable Joy, that this Holy Spirit is ever present, and ready to direct us into all the Truths of our Religion, requisite for us to know; and to endue us with Fortitude, Resolution, and Abilities, to perform all the Duties necessary to our Salvation.

This Blessed Spirit adapts it self to all the Needs, and Exigencies of the mystical Members of *Christ's* Body the Church; when they are puzzled and perplexed with Difficulties, He chases away the Darkness, dispels the Clouds, and lets Light into their Souls to direct them. So that a truly sincere good Man shall never err fundamentally, or if he do err, God will forgive him: When they are pressed hard with terrible Dangers, by reason of their firm Adherence to their pure Religion, the Spirit inspires them with Courage to encounter them, or with Patience to bear them; He quickens their Diligence, and excites their Spirits when they grow slack, or negligent in the Performance of the Holy Works of their Religion; and where Lust tempts, He reminds them of the Omnipresence of God, who abhorreth all Impurity, and Uncleannefs.

VI. In the Word of God, we find a clearer and more ample Account of the Immortality of the Soul, of the Resurrection of the Body, and of the Rewards and Punishments in the future Life.

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There alone we find it exprefly declared, That all Men fhall be brought to the Judgment-Seat of God, to give an Account of all the Actions of their Lives; and in order to this, that the Earth and the Sea, fhall render up their Dead; and that the feveral Parts of each Man's Body, how greatly foever altered and changed, how much foever far and near fcatter'd and difperfed, fhall be recollected together, and moulded in their old Shape, and rejoined to the fame Soul. And all the Nations of the World, thus wonderfully raifed from their Graves, and by the Holy Angels gathered together, fhall be placed before the Throne of *Jesus Chrift*, their Supreme Judge, who will feparate them; and fet the Good on his Right Hand; but the Wicked, who died without Repentance in their Sins, on his Left. And bleffing the Good, He will call them to Him, and order them to inherit the Kingdom of Heaven, prepared for them from the Foundation of the World; but the Wicked he will command to depart for ever from his Prefence, in which only there is Fulnefs of Joy, into everlafting Fire, prepared for the Devil and his Angels.

And according to the vaft Difference between Heaven and Hell, it being a Matter of infinite Importance that we fhould not lofe our Immortal Souls in the other World, our Bleffed Lord commands us, that we fhould not be fo afraid of Men, who can only kill the Body; but rather dread and fear God, who can deftroy both Body and Soul, and caft them into Hell-Fire.

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And therefore the Obtaining the Love, Favour, and Kindness of God, should be the chief Design, and ruling Principle in our Hearts, the first Thing in our Consideration, and govern all the Purposes and Actions of our Lives. It is impossible we should have more powerful Motives to Godliness, Righteousness, Justice, Equity, Meekness, Humility, Temperance, and Chastity, or greater Dissuasives and Discouragements from all kinds of Sin, than the Holy Scriptures do abound with. If we will Fear and Reverence God, love our Enemies who despitefully use us, and do good in all our Capacities, we are promised that our Reward shall be very great; that we shall be the Children of the most High; that we shall be Inhabitants of the everlasting Kingdom of Heaven; and we have full Assurance that there is laid up for us a Crown of Righteousness; and that we shall receive a Crown of Life, and a Crown of Glory.

And thus it appears plain and evident, that neither Religion, as it is compounded and corrupted by the *Fables* and *Inventions* of the *Poets*; nor as it is enacted and enforced by the *Laws* and *Decrees* of the *Civil Magistrate*; nor as it has been asserted and explained by the *Philosophers*, can for Truth and Goodness bear any Comparison with the Religion and Knowledge of *Jesus Christ* Crucified.

As to the Precepts of Morality, and the Rules of holy and virtuous Living, which the *Pagans* have taught agreeable to those of *Christ*, and his Disciples, it has been proved beyond question, that

that they have been more plainly and clearly delivered in the Scriptures, and enforced with greater Authority.

Nay, let me add, that the Love of God, and the Love of our Brother, the Forgiveness of Injuries, and the doing good to our Enemies, are either new Duties, or the old ones carried much higher than they ever were before, and that with invincible Reason.

And whereas never any Lawgiver pretended to make any Laws about the Thoughts of Men; because he could not discern, direct, restrain, or have any Power over them, the Laws of the Gospel reach the Heart; God will reject all our Worship and Service which does not proceed from it, and will severely punish all the evil Devices, and secret Plots which are formed therein; so that he who contrives the Death of the Innocent, or looks upon a Woman to lust, will be judged in the Court of Heaven, to have committed Murder and Adultery.

And what must be matter of Encouragement to *Your* Society to consider, is, That never any Religion made its Entrance so easily into the World, and spread it self so far in so short a Time, as the Gospel; notwithstanding those who set it up had neither Eloquence nor Learning to win Men over to it, nor Swords to fight for it; and although the zealous *Jews*, with great Malice, did endeavour to suppress it, as false, and repugnant to the Divine Laws they had received from *Moses*; and the Polite *Gentiles* to expose it, as vain and contemptible; and the *Supreme Powers* made

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Laws to expel the Professors of it out of their Dominions, as dangerous Persons to their State and Government : Yet this holy and pure Religion did endure the Test in all the most sharp and fiery Trials ; it withstood, and did bear down, the most violent Oppositions made against it ; and, in no long Time, became firmly establish'd in a great Part of the World by the Blood of its own Martyrs.

And what should give *You* more Courage and Vigour in this excellent Work, is the great Success which hath attended others, not a great while before *You* prosperously engaged in the same Design, in many Parts both of the *Eastern* and *Western*^m World. Indeed it was much to have been wished, that these Missionaries had communicated the Doctrines and Laws of the Gospel entirely to their new Converts, without adding to some, and suppressing of others ; so that the Faith might have been delivered to them with the same Purity it once was to the Saints.

^m Petri Jarrici Rerum Indicarum Thesaurus. 3 Vol. Col. 1615.

Francisci Creuxii Historia Canadensis. Lib. X. Par. 1664.

J. Brulii Hist. Peruana. Ant. 1651.

Histoire generale des voyages & conquestes des Castillans, &c. par Antoine d' Herrera. Par. 1660.

Voyage de Siam des Peres Jesuites envoyez par le Roy aux Indes & a la Chine par G. Tachard, 1686.

Novissima Sinica, in quibus de Christianismo publica nunc primum autoritate propagato, &c. An. 1699.

Second Voyage du Pere Tachard. 1689.

Bibliothèque Critique du Pere Simon. Tom. 2. c. 3.

Pet. Maffei Hist. Ind. Florentia. 1588.

Libellus suplex Regi Hispan. oblatus a Duce Pet. Fernandez de Quir. Amster. 1613.

Voyage d' Orient du R. P. Philippe l. 8. des Missions des Cam-
mes Deschauffez en Orient.

However, we hope and pray, that God in his good time will cause a Reformation, as He has done among us, and separate the superstitious Additions of Men from the genuine Doctrines of Christ and his inspired Apostles.

It ⁿ is to be observed, that the Members of some Orders in the Church of *Rome* have been more honest and sincere than others, in this great Affair of converting Men to the Gospel, and have made Complaints to the *Pope* against the *Jesuits* for their yielding to comply with the *Chinese* in Idolatrous Practices; that in this just Cause many of them have been wounded and imprisoned, and others have lost their Lives; and that not ^o only the Faculty of *Sorbon* at *Paris*, but the *Pope* has condemned these Idolatrous Compliances.

Do you therefore, whose Christian Doctrines Published among the *Pagans*, have been more Ancient and Primitive than those of any Order of that Church, proceed as you have begun, to enlighten the Minds of your new Disciples with the sincere Word of God, and to persuade them to embrace the Christian Faith, as it was first Preach-

ⁿ Accusant autem Dominici à Societate Jesu Patres, tum ex capitibus aliis — tum vero ex hoc præcipue, quod recens ad Christianum legem transgressis Sinensibus non cultum saltem progenitoribus suis, sed comprimis Confutio ex ritu antiquo deferre permittunt, hoc ipso propudicium idolatriam cum Christiana religione conglutinant; atque ita prodi summa fidei capita, sanctissimamque religionem; si modo Jesu vitæ pomæria Christianæ fidei protulisse dici possent. *Geor. Prætorius de cultu Confutii apud Sinenses*, p. 18. An. 1709.

^o Vid. *Memoirs for Rome* concerning the State of the Christian Religion in *China*, p. 255. Ann. 1710, *Jesuits Gospel*, p. 105. An. 1708.

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ed, without any Corrupt and Superstitious Mixtures; endeavour to convince them of the Immense Power, Wisdom, and Goodness of God, the Maker of Heaven and Earth; where not only the Consideration of the vast Extent, and Bulk, and Harmony, and Usefulness of one to another of the numberless Parts of the Universe, but the Contemplation of the exquisite Contrivance of every single Creature in it, do demonstrate these Attributes to be essential to the Divine Nature.

Let them know, that God, by the Right of Creation, having fetched them out of nothing, and given them Life and Breath, and the Means of comfortable Subsistence, hath a just and undoubted Title to all their Services. And therefore to love, adore, and fear God, and to do as much good as we possibly can to our Fellow-Creatures, are Duties not only laid upon us by his positive Commands, but rightfully claimed by the Laws of Nature.

Unfold unto them the Clemency, Mercy, and Goodness of God, which dispose Him to have compassion on his poor Creatures, and to pity their Infirmities, and to forgive them their Trespases, when they are sensible of them, and do forsake them. *He knoweth our Frame, and remembereth that we are but Dust. And doth not afflict willingly, nor grieve the Children of Men; but waiteth that He may be gracious.*

Preach unto them *Jesus Christ* Crucified, and declare that He hath made himself an ample and compleat Sacrifice for the Sins of the whole World, and a perfect Example of a godly Life; and that
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if by Prayer and Fasting they would break off their Sins, and strive to imitate His Virtues, He, by the Graces of the Spirit, would help them, and enable them both to do and suffer all He should require at their Hands, and guide them in the Path that leads to Eternal Life.

Possess them with a Sense of the glorious Rewards laid up in the other World for persecuted Piety; and that the Eye cannot see, nor the Ear hear, nor the Heart conceive the inexpressible Happiness prepared for sincerely good Men in the Kingdom of Heaven, where they shall approach the Throne of Almighty God; in whose Presence is Fulness of Joy for evermore.

Let us now conclude with hearty Prayers, that we may walk worthy of our Holy Profession and high Calling in *Jesus Christ*, and answer the great Ends of his Incarnation, and humbling himself to dwell among us.

May we diligently imitate the Virtues of his Life, and abhor the committing those Sins, for the Expiating of which He submitted to a Bloody and Ignominious Death.

May the Consideration of his Resurrection from the Grave, and Ascension into Heaven, strengthen our Faith, and Hope of Immortality, mortify and destroy in us all evil Concupiscence, and fleshly Lust, and raise our Affections to Things above, that in God's fit Time a Door may be opened for us to everlasting Life.

May the God of Patience enable us to resist the most alluring Temptations, and enable us quietly to bear the greatest Afflictions, rather than wound

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wound our Consciences, and make Shipwreck of the Faith.

May the God of Consolation give us Will and Strength to endure all Labours, and Weariness in running to the End of our Christian Race, that having preserved our Innocence and Purity through the whole Stage of our Lives, at *Christ's* Second Coming, we may receive a Crown of Righteousness, laid up for all them who serve, fear, and honour Him, and desire and love his appearing.

Which God of His Infinite Mercy, grant, &c.

F I N I S
